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(37)

Euphorbus. Born at Salamis, the day on which
Darius was defeated by the Greeks. He studied
science under Prodicus, ethics under Socrates,
poetry under Anaxagoras. The ridicule & envy to
which he was exposed obliged him at length to retire
to Athens. He retired to the court of Archelaus
of Macedonia, where he received the most conspic-
uous marks of favour. (His Death) The dogs
Archelaus met him on his walks & bore him to
his death, 407 years B.C. in 78th year of his age.
He is particularly happy in expressing the passion of love,
with pathos & sublimity. He wrote with labour.

In all his writings he exhibits a hatred of the
male sex, & portrays them as he believed
them to be, full of impure & diabolical machi-
nations. He declared he merely copied nature.
He was married twice, divorced each time.
He wrote 75 Tragedies, 19 are extant—

The most approved are, the Phœniœæ,
Medea, Andromache, Electra, Hippolytus,
Iphigenia in Aulis, Iphigenia in Tauris,
The Troades, about —

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Eurip. Phœn.

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PHŒNISSÆ.

ARGUMENT.

On the death of *Edipus*, his two sons *Eteocles* and *Polynices* agree to fill the throne of *Thebes* by alternate years. *Eteocles*, as the elder, having first taken possession, forcibly retains it to the exclusion of *Polynices*. The latter therefore, having fled to *Argos*, marries the daughter of the king *Adrastus*, and prevails on him to espouse his cause and send an army against *Thebes*. His mother *Jocasta* first tries the effect of a conference between the brothers, and induces *Polynices* to enter the city under the protection of a truce. The haughty demeanor of *Eteocles* renders her efforts unavailing, and *Polynices* withdraws, for the purpose of commencing hostilities. *Tiresias* the soothsayer pronounces that victory will be on the side of the *Thebans*, should *Menœceus* the son of *Creon* be devoted as a victim to *Mars*. *Creon* refusing to comply, the youth offers himself as a sacrifice; success attends the *Theban* army, and the *Argives* retreat. *Eteocles* and *Polynices* fall in single combat by each other's hands; their mother *Jocasta* kills herself on their bodies, and her brother *Creon* succeeds to the throne. Irritated by his own calamity, he refuses burial to the slain of the enemy, denounces death to any one who should pay the funeral honors to the corpse of *Polynices*, and banishes *Edipus* from *Thebes*. His daughter *Antigone*, spurning a marriage with *Hæmon*, the remaining son of *Creon*, declares her intention of sharing the exile of her father.

The Chorus consists of *Virgins* from *Phœnicia*, the spoils of war, devoted to the service of *Apollo* at *Delphi*, but detained at *Thebes* by the invasion of the *Argive* army. From these the tragedy takes its title.

The Scene is in the court before the royal palace at *Thebes*.

Χρησμός δοθεὶς Λαΐῳ.

Λαΐε Λαβδακίδη, παίδων γένος ὕλβιον αἰτεῖς;
 δώσω τοι φίλον υἷόν· ἅτάρ σε πεπρωμένον ἔσσι
 παιδὸς ἐοῦ χείρεσσι λιπεῖν φάος. ὥς γὰρ ἔνευσε
 Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
 οὗ φίλον ἥρπασας υἷόν· ὃ δ' ἠϋξαστό σοι τάδε πάντα.

Τὸ τῆς Σφιγγὸς αἶνιγμα.

Εἶσι δίπουν ἐπὶ γῆς, καὶ τέτραπον, οὗ μία φωνή,
 καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον, ὅσ' ἐπὶ γαῖαν
 ἔρπετ' ἀκινεῖται, ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
 ἀλλ' ὅπότεν πλεόνεσσιν ἐρειδόμενον ποσὶ βαίνει,
 ἔνθα τάχος γυίοισιν ἀφανρότατον πέλει αὐτοῦ.

PERSONS OF THE DRAMA.

JOCASTA.

TUTOR.

ANTIGONE.

POLYNICES.

ETEOCLES.

CREON.

TIRESIAS.

MENŒCEUS.

ŒDIPUS.

MESSENGERS.

CHORUS OF PHŒNICIAN VIRGINS.

ΦΟΙΝΙΣΣΑΙ.

ΙΟΚΑΣΤΗ.

ᾧ τὴν ἐν ἄστροις οὐρανοῦ τέμνων ὁδὸν,
καὶ χρυσοκολλήτοισιν ἐμβεβῶς δίφροισι,
Ἥλιε, θοαῖς ἵπποισιν εἰλίσσων φλόγα,
ὥς δυστυχῇ Θήβαισι τῇ τόθ' ἡμέρᾳ
ἄκτῖν' ἐφῆκας, Κάδμος ἡνίκ' ἦλθε γῆν

5

1. “ ἐν ἄστροις, Musgrave, with the Schol., correctly translates *per signa zodiaci*. Eust. II. Δ. p. 446. ult.=339, 51. Εὐριπίδης τὸν ἥλιον τὴν ἐν ἄστροις τέμνειν ἔφη ὁδὸν, τὴν διὰ τῶν ζωδίων οὕτω κίνησιν φράζων. Euripides himself imitates this passage in an epigram in Athenæus, ii. p. 61. B. ᾧ τὸν ἀγῆραντον πόλον αἰθέρος, Ἥλιε, τέμνων, Ἄρ' εἶδες τοιόνδ' ὕμνῳ προέθε παῖθος; Theodectes Belleroph. Stob. x. p. 126. (67. Grot.) ᾧ καλλιφεγγῇ λαμπάδ' εἰλίσσων φλογὸς Ἥλιε, ποθεινὸν πᾶσιν ἀνθρώποις σέλας, Εἶδες τιν' ἄλλον πόποτ' εἰς οὕτω μέγαν ἑλθόντ' ἀγῶνα καὶ δυσέκφευκτον κρίσιν; Accius has thus translated it in Appuleius Florid. p. 348. ed. Elmenhorst. Priscian. de Vers. Com. p. 1325. ‘Sol, qui micantem candido curru atque equis Flammam citatis fervido ardore explicas, Quia nam tam adverso augurio et inimico omine Thebis radiatum lumen ostendis tuum?’ Moreover our poet Milton, when he was projecting a drama, and not an epic poem, had intended to commence it with the address of Satan to the Sun.” Porson. Par. Lost. iv. “O thou that with surpassing glory
Eurip. Phæn.

crown'd,” &c. Soph. Antig. 100. Ἄκτις Ἀέλιου, τὸ κάλ-λιστον ἑπταπύλῳ φανέν Θῆβα τῶν πρότερον φάος: Aj. 866. σὲ, τὸν διφρευτὴν Ἥλιον προσενέπω. Suidas: ἀστὴρ ἄστρου διαφέρει· ὁ μὲν ἀστὴρ ἐν τι ἔστι· τὸ δὲ ἄστρον ἐκ πολλῶν συνέστηκεν.

3. “ εἰλίσσων Ald. in violation of the metre, which most of the Mss. preserve. The tragedians use both forms at their option, but εἰναλίαν for ἐναλίαν only in the choruses, [cf. Hec. 38.] although some Mss. exhibit it below, differing in this instance from Aldus. In v. 241. where Mss. vary, I have retained the reading of Aldus. On the contrary, v. 1202. where Aldus has εἰλίσσετ', there the membr. M. R. give εἰλίσσετ', as Musgrave has correctly edited.” Porson.

4. τῇ τόθ' ἡμ. “The dat. is put in definitions of time and place, in answer to the question *when* and *where*? Soph. El. 783. ἡμέρα γὰρ τῇδ' ἀπῆλλαγμαί φόβου. At other times it is accompanied by ἐν. Eur. Hec. 44. ἡ πεπρωμένη δ' ἄγει Θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι.” Matth. Gr. Gr. § 405.

5. “In the end of this verse Aldus

A

τήνδ', ἐκλιπὼν Φοίνισσαν ἐναλίαν χθόνα·
 ὃς παῖδα γήμας Κύπριδος Ἀρμονίαν ποτὲ,
 Πολύδωρον ἐξέφυσε· τοῦ δὲ Λάβδακον
 φῦναι λέγουσιν, ἐκ δὲ τοῦδε Λαΐον.
 ἐγὼ δὲ παῖς μὲν κλήζομαι Μενοικέως,
 Κρέων τ' ἀδελφὸς μητρὸς ἐκ μιᾶς ἔφυ·
 καλοῦσι δ' Ἰοκάστην με, τοῦτο γὰρ πατὴρ
 ἔθετο, γαμεῖ δὲ Λαΐός μ'· ἐπεὶ δ' ἅπαις

10

adds *θεῶν*, a word which has crept in, from whence I know not. Yet in other places I have noticed it as redundant. In a fragment of the Pirithous, where is commonly read, *Σὲ τὸν αὐτοφυῆ, τὸν ἐν αἰθερίῳ ῥύμβῳ πάντων φύσιν ἐμπλέξανθ'*, the Schol. on Apoll. Rh. iv. 144. has *σὲ τὸν αὐτοφυῆ, πάντων θεῶν αἰθέρα ῥόμβῳ*. Brunck has correctly ejected *θεῶν* from Hippol. 1139. (1143. Musgr.); although that passage does not seem even thus sufficiently expurgated. But this word is more frequently wanting than superfluous. In Androm. 270. *ἄκη βροτοῖς θεῶν ἐγκαταστήσαι τινα*, the *editio princeps* has only *βροτοῖσιν*. In Soph. Phil. 992. *θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης*, Aldus omits the second *θεοὺς*. In Aristoph. Pac. 938. *ὥς πάνθ' ὅσ' ἂν θεὸς θέλῃ, χή τύχη κατορθοῖ*, Aldus and both the Juntine edd. omit *θεὸς*, but it is supplied by the Schol. and by Suidas under *πάνθ' ὅσ' ἂν*, iii. p. 18. In Soph. (Ed. C. 1623. *φθέγμα δ' ἐξαίφνης τινὸς Θωῦξεν αὐτὸν*, we must read *φθέγμα δ' ἐξαίφνης τινὸς Θεῶν ἐθώυξ'*. On the other hand, in Herc. Fur. 310. *ὃ χρὴ γὰρ οὐδεὶς μὴ θεῶν θήσει ποτὲ*, which no one, I suppose, understands, read, *ὃ χρὴ γὰρ οὐδεὶς μὴ χρεῶν θήσει ποτὲ*. A tragic writer in Plut. Cons. ad Apoll. p. 103. B. says, *τό τοι χρεῶν οὐκ ἔστι μὴ χρεῶν ποιεῖν*. In the next verse the Schol. interprets *Φοίν. ἐναλ. χθόνα*, the island *Tyros*. Porson. Cf. 211. 647. *Κάδμος ἔμολε τάνδε γὰρ Τύριος*. Otherwise *ἐνάλιος* is the same as *παράλιος*, as in Iph. A. 165. *Ἑμολον ἀμφὶ παρακτίαν Ψάμαθον Αὐλίδος ἐναλίαν*. Potter: the

sea-washed coast of fair Phœnicia.

9, (ἐκ) δὲ τοῦδε: on this ellipsis see Hec. 380.

10. "Euripides invented the method of explaining his subject in a prologue, or long preface, almost entirely detached from the piece, in which usually one of the persons of the drama comes forward, and frigidly details all the events antecedent or relative to the action, gives his own genealogy, or that of one of the principal characters, informs us of the occasion of his descent from heaven, if he is a deity, or who has called him forth from the tomb, if a mortal; and announces himself to the spectators by declaring his name.—I am the goddess Venus.—I am Mercury, son of Maia.—I am Polydorus, son of Hecuba.—I am Jocasta.—I am Andromache. (Eur. Hipp., Ion, Hec., Phœn., Androm., Iph. Taur.)" Travels of Anacharsis, v. 263.

κληζομαι for *εἶμι*, as Eur. Hipp. 2. *θεὰ κέκλημαι Κύπρις*, where see Monk. Matthiæ cites Virg. *Æn. ii. 677. cui parvus Iulus Et pater et conjux quondam tua dicta relinquo?*

11. "ἐκ μιᾶς γαστρὸς J.: a reading, which, provided the words are transposed, seems probable, from Hom. II. Ω. 496. *ἦς ἐκ νηδύος*. If this is the true reading, the received one has originated from v. 157." Porson. Burges appositely refers to Theognis, 294. *Οὐδ' ἦν ἐκ γαστρὸς Κύρνε μιᾶς γέγονη*.

12. "Βος rightly supplies *ὄνομα*." Porson. Cf. Hec. 21. Schæfer suggests *καλεῖν* as the ellipsis, referring to Porson's note on Orest. 1662.

ἦν, χρόνια λέκτρα τὰμ' ἔχων ἐν δώμασιν,
 ἐλθὼν ἐρωτᾷ Φοῖβον, ἐξαιτεῖ θ' ἅμα 15
 παῖδων ἐς οἴκους ἀρσένων κοινωνίαν.
 ὁ δ' εἶπεν· ὦ Θήβαισιν εὐῖπποις ἀνάξ,
 μὴ σπεῖρε τέκνων ἄλοκα δαιμόνων βία·
 εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' ὁ φύς,
 καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος. 20
 ὁ δ' ἠδονῇ δοὺς, εἰς τε βακχεῖον πεσὼν,
 ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος,

14. χρόνια, Schol. ἤγουν χρονίως· ἐπὶ πολλὴν παράτασιν ἔχων τὴν μετ' ἐμοῦ συνοίκησιν ἐν τοῖς δώμασιν.

15. Schol. ἐρωτᾷ μὲν τῆς ἀπαίδας τὴν αἰτίαν· αἰτεῖ δὲ τῆς ἀρρένογονίας τὴν εὐτυχίαν.

16. "κοινωνίαν, consuetudinem, δμιλίαν, Musgr., erroneously. The sense is: *ut ipse et ego communes liberos haberemus; ut ipse ex me liberos procrearet.* Bacch. 1277. Πενθεὺς, ἐμῇ τε καὶ πατρὸς κοινωνίᾳ. Herc. Fur. 1365. Πρὸς στέρν' ἐρέσας μητρὶ, δοὺς τ' ἐς ἀγκάλας Κοινωνίαν δύστηνον. Dionysius the younger, in Plut. ii. p. 338. B. Δωρίδος ἐκ μητρὸς Φοίβου κοινώμασι βλαστών. Euripides has varied the phrase in Ion 418. Παῖδων ὅπως νῶν σπέρμα συγkraθῆσεται. In the beginning of the verse, the Mss. Cant. D. J. K. M. R. have τέκνων. On the other hand, in v. 18. the Schol. has παῖδων, also Origen. c. Cels. ii. p. 73. ed. Spencer, and in Ms., Schol. on Pind. Ol. ii. 65. It is a point of little or no consequence; but if any one chooses to transpose these words, I shall not object." Porson. Cf. Virg. AEn. ii. 789. Jamque vale, et nati serva communis amorem.

17. Burges suggests Θήβαις ἐν εὐῖπποις: but the dat. is defensible because the verb ἀνάσσω has the same construction: Matth. Gr. Gr. § 392. g. 3. See below, v. 86. Tac. Ann. xi. 8. Rex Iberis.

18. 19. "δαιμόνων ἄτερ· εἰ γὰρ φυτεύσεις, Max. Tyr. xix. 2. βία and

ἦν γὰρ φυτεύσης, Davis, from Mss." Porson.

δαιμόνων βία, in spite of the Gods: cf. 822. Æsch. S. c. Th. 742. Ἀπόλλωνος εὐτε Λαῖος Βία, τρὶς εἰπόντος ἐν Μεσομφάλοις Πυθικοῖς Χρηστηρίοις, θνάσκοντα γέν-νας ἄτερ, σώζειν πόλιν, Κρατηθεὶς ἐκ φίλων, ἀβουλαῖς Ἐγείνατο μὲν μόρον αὐτῷ, Πατροκτόνον Οἰδιπόδαν.

20. "αἰμάτων Origen. ed. and a Ms. in Mus. Helvet. P. xiv. p. 214. The tragic writers sometimes use the plural of this word." Porson. See v. 1066. 1309; Orest. 1564. Similar constructions recur in v. 489. δι' ἔχθρας τῷδε καὶ φόνου μολὼν: 1577. δι' ὀδύνας ἂν ἔβας. See Hec. 667. Med. 868. The meaning of the phrase is, *to be involved or engaged in murder, enmity, grief, &c.*

21. "Ἦδὸς Markl., without cause, which is the opinion also of Valck. Diatr. p. 233." Porson. After δοὺς understand ἐαυτόν: Thuc. iv. 108. εἰωθότες οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπίδι ἀπερισκέπτῳ διδόναι, Schol. ἐαυτοὺς δηλονότι. Eur. Ion 745. μὴ πάρες κόπῳ. See Hec. 906. Matth. Gr. Gr. § 496, 5.

εἰς Βακχεῖον π., into intoxication: Cycl. 453. ὅταν δ' ὑπνώσῃ Βακχίου νικώμενος: thus εἰς ὕπνον πεσὼν Orest. 211. εἰς ὀργὴν πεσὼν 688. εἰς φόβον πεσόντε Phœn. 67.

22. "The same pleonasm occurs in Ion 16. τεκοῦσ' ἐν οἴκοις παῖδ', ἀπήνεγκεν βρέφος: a similar one in Iph.

γνούς τὰμπλάκημα, τοῦ θεοῦ τε τὴν φάτιν,
λειμῶν' ἐς Ἥρας, καὶ Κιθαιρῶνος λέπας
δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος,

25

σφυρῶν σιδηρᾷ κέντρα διαπείρας μέσον
ὅθεν νιν Ἑλλάς ἀνόμαζεν Οἰδίπου.

Πολύβου δέ νιν λαβόντες ἵπποβουκόλοι
φέρουσ' ἐς οἴκους· εἷς τε δεσποίνης χέρας
ἔθηκαν· ἡ δὲ τὸν ἐμὸν ᾠδίνων πόνον

30

T. 239. Ἀγαμέμνωνος παῖ, καὶ Κλυται-
μνήστρας τέκος: where Markl. on
Suppl. 932. at first conjectured τε for
παῖ, but afterwards defended the com-
mon reading. But a more unusual pleo-
nasm is found below, 47. 49." Porson.
Cf. Monk. Hipp. 10. Blomf. Prom.
140. Burges has edited φρενὸς for
βρέφος, including that and the follow-
ing words down to φάτιν in a paren-
thesis.

23. τὰμπλάκημα: Porson through-
out Æschylus has rejected the μ:
Blomf. also and Monk coincide in that
orthography: see Med. 116.

24. λέπας, Schol. ἀκρωτήριον. ἐν
τούτῳ γὰρ ναὸς Ἥρας ἦν. ὃ καὶ καλεῖ
λειμῶνα Ἥρας. πάντας γὰρ τοὺς ἀλσώ-
δεις τόπους θεοῖς ἀφιέρουν, καὶ τεμένη
θεῶν ἐκάλουν Ἕλληνες. Æsch. Ag.
289.

25. "The infin. stands after various
verbs to express an object: after the
verb to give. Il. H. 251. Ἐλένην δώο-
μεν Ἀτρεΐδῃσιν ἄγειν, *abducendam de-
mus*. Thuc. ii. 27. τοῖς Αἰγινήταις· οἱ
Λακεδαιμόνιοι ἔδωσαν Θυρέαν οἰκεῖν καὶ
τὴν γῆν νέμεσθαι." Matth. Gr. Gr. §
535. Hec. 1059.

26. "μέσων Cant. [Cf. 1108.] Valck.
has pronounced the following verse to
be spurious, Brunck and Beck have
omitted it. Undoubtedly it is not ex-
tremely elegant or polished. But on
reflection, that it was scarcely possible
that Euripides should omit all allu-
sion to the etymology of the name of
Œdipus, which even Sophocles had
thought worthy of notice, Œd. T. 1036.

ὥστ' ὀνομάσθης ἐκ τύχης ταύτης, ὥς εἴ, I
cannot prevail upon myself to expunge
this line. Eustathius on Il. Z. p. 650,
48=513, 43. is strongly mistaken in
referring to this circumstance Phœn.
818. χρυσοδέτοις περόναις ἐπίσαμον,
since the allusion in that line is the
same as in v. 60. Valckenaer however
argues from hence that the line in
question was unknown to Eustathius.
In the Ms. K. ᾠνόμασεν and in M. by
the first hand." Porson. The order is
this: πείρας σιδηρᾷ κέντρα διὰ μέσον
σφυρῶν. Burges prefers μέσων from Il.
Π. 405. διὰ δ' αὐτοῦ πείρεν (sc. ἔγχος)
ὀδόντων.

28. "The St. Germain Grammarian
cited by Valck. Βουκολεῖσθαι αἶγας.
Εὔπολις Αἰεῖν. Ἴπποβουκόλοι Εὐριπίδης
Φοινίσσαις. Ἴπποι ἐβουκολέοντο is an
expression in Homer Il. T. 220. where
Eust. p. 1205, 51=1281, 13. and the
Schol. of Villoison quote our author.
In Pollux vii. 185. for Σοφοκλῆς ἵπ-
ποβουκόλοι, I think that Valck. pro-
perly reads Εὐριπίδης, these names be-
ing continually interchanged. Priscian.
xvii. p. 1105. 36. Εὐριπίδης· ὧ θεοὶ πα-
τῆροι συγγενεῖς τε ἀλλὰ νῦν. Read,
Σοφοκλῆς· ὧ θεοὶ πατῆροι, συγγένεσθαι
γ' ἀλλὰ νῦν, from Electr. 411." Por-
son. Schol. ἵπποβουκόλους καλεῖ τοὺς
τῶν ἵππων βοσκούς· τὸ βουκόλους ἀντὶ
τοῦ βοσκούς καταχρηστικῶς, ὥσπερ καὶ
ἕτερα τοιαῦτα εὗρηται παρὰ τοῖς ποιη-
ταῖς, ὥς ἔχει καὶ τὸ Ὀμηρικόν (Il. Δ.
3.) νέκταρ ἐφροχδεῖ.

30. "τῶν ἐμῶν Ald. and not a few
Mss. Some τὸν ἐμῶν. The Schol. in

μαστοῖς ὑφείτο, καὶ πόσιν πείθει τεκεῖν.
 ἥδη δὲ πυρσαῖς γένυσιν ἐξανδρούμενος,
 παῖς οὐμὸς, ἢ γνούς, ἢ τινος μαθὼν πάρα,
 ἔστειχε, τοὺς φύσαντας ἐκμαθεῖν θέλων,
 πρὸς δῶμα Φοῖβου· Λαῖός θ' οὐμὸς πόσις, 35
 τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν,
 εἰ μηκέτ' εἴη καὶ ξυνάπτετον πόδα
 εἰς ταυτὸν ἄμφω Φωκίδος σχιστῆς ὁδοῦ.
 καὶ νιν κελεύει Λαῖου τροχηλάτης,
 ᾧ ξένη, τυράννοισ ἐκποδὼν μεθίστασο· 40
 ὁ δ' εἷρπ' ἀναυδος, μέγα φρονῶν· πῶλοι δέ νιν
 χηλαῖς τένοντας ἐξεφοίνισσον ποδῶν.
 ὅθεν, τί τὰκτὸς τῶν κακῶν με δεῖ λέγειν ;

the first ed. τῶν ἐμὸν. But τὸν ἐμὸν in one of the Leyden Mss., Flor. Cant. C. K. and others." Porson. "In this passage ὁ ἐμὸς πόνος signifies the pain which I have undergone, (*abstr. pro concr. for the child*) but πόνος ὠδίνων, the pain which I suffered in delivery." Matth. Gr. Gr. § 466, 2. Cf. 58. See Hec. 430. Schol. τὸ ἔργον τῶν ἐμῶν ὠδίνων, τουτέστιν ὃν ἐγὼ ὠδινήσασα ἔτεκον.

32. Cf. 1176. Virg. *Æn.* x. 324. *flaventem prima lanugine malas.*

33. Burges, to obviate the repetition of the verb μαθεῖν, proposes ἢ γνούς αὐτὸς ἢ τινος πάρα, as Soph. *Ced. T.* 704. Αὐτὸς ξυνειδὼς ἢ μαθὼν ἄλλου πάρα. Potter: *by instinct moved or some report.*

34. "τοὺς φύσαντας all edd. and Mss. But Valck., thinking that Eurip. would not include a mother in this appellation, prefers the reading preserved by Strabo, xvi. p. 1105. C. τοὺς τεκόντας. But a passage in the *Medea* 1059., where Medea uses the verb ἐξεφύσαμεν in reference to herself alone, has deterred me from adopting it. Euripides, in the *Ino* in Stob. xxxviii. p. 149. Τίς ἄρα μήτηρ ἢ πατήρ

κακὸν μέγα βροτοῖς ἔφυσε τὸν δυσώ-
 νυμον φθόνον;" Porson.

36. "ιδεῖν for μαθεῖν C. D. Cant. L. M. four other Mss. in Burton, and in J. as a various reading; μαθεῖν in C. as a various reading." Porson. On the constr., (τὸν ἐκτ. παῖδα for περὶ τοῦ ἐκτ. παιδὸς) cf. Hec. 972. εἰπέ παῖδ',—εἰ ζῇ.

38. "Musgr. conjectures ἀμφι, to no purpose." Porson. Stat. Theb. i. 64. *trifidaque in Phocidos arcto.* Soph. *Ced. T.* 723. *σχιστῇ δ' ὁδὸς* 'Ες ταῦτ' Δελφῶν κατὰ Δαυλίας ἔχει.

40. "ᾧ ξένη many Mss. τυράννω J. which construction is also good. But ᾧ ξένη, τυράννοισ Diog. L. vi. 55. Greg. Naz. ii. p. 208. D." Porson. "The verbs to yield, εἰκεῖν, ὑπέικειν, &c. govern the dat. as in Latin. Hence also ἐκποδῶν is often put with the dat., though elsewhere accompanied by the gen. Eur. Or. 541. ἀπελθέτω δὴ τοῖς λόγοισιν ἐκποδῶν τὸ γῆρας ἡμῖν τὸ σόν." Matth. Gr. Gr. § 382.

41. φρονῶν μέγα, proud, indignant, Soph. Antig. 768. φρονεῖτω μείζον ἢ κατ' ἄνδρα.

παῖς πατέρα καίνει, καὶ λαβὼν ὄχηματα,
 Πολύβω τροφεῖ δίδωσιν· ὥς δ' ἐπεζάρει 45
 Σφιγξ ἀρπαγαῖσι πόλιν, ἐμός τ' οὐκ ἦν πόσις,
 Κρέων ἀδελφὸς τὰμὰ κηρύσσει λέχη,
 ὅστις σοφῆς αἰνιγμα παρθένου μάθοι,
 τούτῳ ξυνάψειν λέκτρα· τυγχάνει δέ πως
 αἰνιγμ' ἐμὸς παῖς Οἰδίπους Σφιγγὸς μαθὼν, 50
 καὶ σκῆπτρ' ἐπαθλα τῆσδε λαμβάνει χροῖος.
 γαμεῖ δὲ τὴν τεκοῦσαν, οὐκ εἰδὼς τάλας,
 οὐδ' ἡ τεκοῦσα, παιδὶ συγκοιμημένη.
 τίκτω δὲ παῖδας παιδὶ, δύο μὲν ἄρσενας,
 Ἑτεοκλέα, κλεινὴν τε Πολυνείκους βίαν, 55

44. ὄχηματα, Schol. ἀντὶ τοῦ ὄχη-
 μα. *Εν γὰρ ἦν ὄχημα, ὡς παρὰ Σοφο-
 κλεῖ (Ed. T. 761.) ἀπήνη δ' ἤγε Λαῖον
 μία. Cf. Hec. 265.

45. "Antimachus Lyde ap. Schol.
 Εἶπε δὲ φωνήσας· Πόλυβε, θρεπτήρια
 τάσδε Ἴππους τοι δώσω δυσμενέων ἐλά-
 σας: whence Valck. conjectures τρο-
 φεῖα, against the metre, if my canon
 (respecting the anapest) is true, al-
 though this error may be removed by
 reading τροφεῖ· ἔδωκεν. But no cor-
 rection is required. The sense is the
 same as if Eurip. had said Πολύβω,
 ὅτι αὐτὸν ἔθρεψε. Hesy chius: Πολυ-
 βοτραφεῖ. τῷ ἀναθρέψαντι Πόλυβον
 νόματι. Thus Musurus has edited.
 But in a Ms. on the authority of
 Schow, Πολυβουσνάμα. Read therefore,
 Πολύβω τροφεῖ. τῷ ἀναθρέψαντι, Πο-
 λύβω νόματι." Porson.

"ἐπεζάρει occurs also in Rhes. 422.
 (Schol. ἐπέκειτο, ἐπεβάρει.) It is pe-
 culiar to the Arcadians, according to
 Eustathius, who compares with it ζέ-
 ρεθρον, βάραθρον, on Il. Γ. p. 381,
 20. M. p. 909, 27=288, 39. 871, 16.
 They also said, it appears, ζέλλω for
 βάλλω, Hesych. Καζέλη, κατέβαλε.
 Thus the Ms. Read καταβάλη. The
 same: Ζέβνται, (thus the Ms.) σέ-
 σακται, which seems put for βέβνται
 οἱ βέβνται." Porson.

46. "ἐμός δ' some Ms. δὲ for τε

56. Cant." Porson.

47. "Κρέων τ' Ald. and a portion
 of the Mss. But Grotius has rejected
 the copulative as useless, and after
 him King, in conformity with Mss." Porson.

50. "This verse used to be fol-
 lowed by another, ὅθεν τύραννος τῆσδε
 γῆς καθίσταται, and v. 58. by ὁ πάντ'
 ἀνατλὰς Οἰδίπους παθήματα. Brunck
 has erased both on the opinion of
 Valck., Beck the former only." Por-
 son.

54. "ἄρρενας most Mss. and edd.,
 but ἄρσενας in two." Porson. Cf.
 Hec. 8.

55. "The following substantives in
 particular are used in circumlocution:
 βία, ἰς, μένος, strength, e. g. βίῃ Ἑρα-
 κληίῃ, Αἰνείαο βίῃ, in Homer, Κάστο-
 ρος βία Pind. Pyth. xi. 93. Τυδεὸς
 βία Æsch. S. c. Th. 77. Πολυνείκους
 βία Eur. Ph. 55. for Ἑρακλῆς, Αἰ-
 νείας, Κάστωρ, Τυδεὺς, Πολυνείκης, but
 with the collateral idea of strength or
 power, as in Latin: perrupit Acheron-
 ta Herculeus labor, Catonis virtus in-
 caluit mero. (Hor. Od. i. 3, 36. iii. 21,
 11.) Thus ἰς Τηλεμάχοιο, ἰς ἀνέμου
 (even ἰς βίης Ἑρακληίης, Hesiod. Th.
 332.) as odorū canum vis (Æn. iv.
 132.) μένος Ἀλκινόοιο, Ἄρως, ἀνέμου,
 ἡελίου, &c. σθένος Ἡετίωνος Il. Ψ.
 817. σθένος ἵππων, ἡμιόνων Pind. Ol.

κόρας τε δισσάς· τὴν μὲν Ἰσμήνην πατὴρ
 ὠνόμασε, τὴν δὲ πρόσθεν Ἀντιγόνην ἐγώ.
 μαθὼν δὲ τὰ μὰ λέκτρα μητρῶων γάμων,
 εἰς ὄμμαθ' αὐτοῦ δεινὸν ἐμβάλλει φόνον,
 χρυσηλάτοις πόρπαισιν αἰμάξας κόρας. 60
 ἐπεὶ δὲ τέκνων γένος ἐμῶν σκιάζεται,
 κλείθροισ ἐκρυψαν πατέρ', ἵν' ἀμνήμων τύχη
 γένοιτο, πολλῶν δεομένη σοφισμάτων.
 ζῶν δ' ἔστ' ἐν οἴκοις, πρὸς δὲ τῆς τύχης νοσῶν,
 ἀρὰς ἀρᾶται παισὶν ἀνοσιωτάτας, 65
 θηκτῶ σιδήρεω δῶμα διαλαχεῖν τόδε.
 τὸ δ' εἰς φόβον πεσόντε, μὴ τελεσφόρους

vi. 38." Matth. Gr. Gr. § 430, 6. In Æsch. Choëph. 880. φίλτατ' Αἰγίσθου βία for φίλτατε Αἰγίσθε. See Monk on Hipp. 794. Schæfer suggests that the periphrasis in this case may indicate the partiality of Jocasta for Polynices.

58. λέκτρα γάμων, a periphrasis for γάμους: μαθὼν δὲ τοὺς ἐμούς (i. e. σὺν ἐμοὶ) γάμους μητρῶους ὄντας: cf. 30. Potter: *when he knew, that sharing mine, He shared his mother's bed.*

59. "ὄμματ' αὐτοῦ Ald. and some Mss. In the next line πόρπῃσιν Valck. Brunck, and Beck, from the first Leyden Ms." Porson. Cf. Med. 479.

61. "Statius Theb. iv. 336. Dum roseis venit umbra genis." Porson.

62. Scholefi. remarks that Porson is not consistent in his orthography, since in Orest. 1583. 1587. he has edited κληῖθρων, κληῖθρα, but here and in v. 112. κλείθροισ, in 268. κλείθρα, in 164. ἐξηκασμένα, in 431. εἴκασε. Monk on Hipp. 500. considers the forms ἐκληρσα, κληῖδες, κληῖθρον, to belong to the later Attics, and to have been introduced into the writings of the tragedians by the Grammarians. The Schol. on Phœn. 688. says, that till the time of the archon Euclides, (i. e. Ol. 94. 2.) the short letters E

and O were used for H and Ω; and that therefore the Athenians wrote δέμοι for δήμῳ; and consequently κλείθρα not κληῖθρα, which originated in the contraction of the Ionic κληῖθρα.

63. π. δ. σοφ. "i. e. πολλῆς δεομένη μηχανῆς πρὸς τὸ λαθεῖν." Burton.

64. "Soph. Antig. 51. πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς Ὀψεις ἀράξας, the idea of impelled, provoked by his offence, is implied in πρὸς. Eur. Ph. 64. πρὸς τῆς τύχης νοσῶν, a verb neuter has the constr. of a pass. Andr. 1126. ποίας ἔλλυμαι πρὸς αἰτίας; the guilt is represented as belonging to the speaker; *what crime ruins, undoes me?*" Matth. Gr. Gr. § 590. δ. note.

65. ἀρὰς ἀρᾶται. Cf. Med. 696. 1037. Monk Hipp. 1306. γραφὰς ἔγραψε.

66. Cf. Æsch. S. c. Th. 937. Πικρὸς λυτὴρ Νεικέων, ὁ πόντιος Ξεῖνος ἐκ πυρὸς συβείς, Θηκτὸς σίδαρος Πικρὸς δὲ χρημάτων κακὸς Δατητὰς Ἄρης Ἄρὰν πατρώαν τιθείς ἀληθῆ: 785. Τέκνοισ δ' ἀράϊας Ἐφῆκεν ἐπίκοτος τροφᾶς, Αἶ αἶ, πικρογλώσσους ἀρὰς, Καί σφε σιδαρονόμῳ Διὰ χερὶ ποτε λαχεῖν Κτήματα.

67. Cf. Æsch. S. c. Th. 65. ὦμοι, πατὴρ δὴ νῦν ἀραὶ τελεσφόροι.

εὐχὰς θεοὶ κραινώσιν, οἰκούντων ὁμοῦ,
 ζυμβάντ' ἔταξαν, τὸν νεώτερον πάρος

68. "Valck. has restored εὐχὰς from Moschopulus on Hesiod Op. 540. p. 120. ed. Heins. and his own Mss. with which, I believe, all others agree. Burton has referred this reading to ἀρὰς v. 65., an usual error in collating Mss. [In Soph. Œd. T. 239. ἐπεύχομαι signifies *to imprecate*.] Again, Brunck has edited κραινοίεν for κραινώσιν, according to Dawes' canon, Misc. Crit. p. 82. (85.) But the tragic writers do not seem to have uniformly observed this rule. Cf. Hec. 1128—1133. (1120—1126.) Moschopulus also has κραινώσιν." Porson. The canon alluded to is this: *with the particles ἵνα, ὅφρα, μὴ, ὥπως, ὥς, the optative is used after verbs of the past time, the subjunctive after verbs of present or future time.* "Generally speaking, where a purpose, end, result, is denoted by the help of the particles ἵνα, ὅφρα, μὴ, &c. I. If both the *action* and the *purpose* of it belong entirely to time past, the *purpose* is denoted by the optative mood only. II. If the *action* belong to time present or future, the *purpose* is denoted by the subjunctive, and not otherwise. Briefly, it is right to say, ἐπορεύθη, ἵνα μάθοι, and πορεύεται or πορεύσεται, ἵνα μάθῃ. Exceptions: 1. Since the Greek aor., like the Latin preterite, is not only taken in the narrative way, as ἔγραψα, *I wrote*, but sometimes also in the use of our present perfect, *I have written*; it may in its latter usage be followed by the subjunctive. See Monk Hipp. 1294. 2. Since, in narrating past events, the Greek writers, particularly the tragics, often employ the present in one part, with the aor. in the other part of the sentence, (cf. Hec. 21.) as well as *vice versa*, we are not to wonder, if a syntax like the following be sometimes presented, with ὅστις or with ἵνα. Phæn. 47. κήρυσσει, [*revera ἐκήρυξεν*] ὅστις μάθοι κ. τ. λ. *He proclaimed such a reward to any one, that*

should discover the meaning of the riddle." Tate in Theatre of the Greeks, p. 342. See Hec. 27. 806. add. "The conj. seems to be put especially after the verbs *to fear*, for the opt. For the object of the fear is mostly considered as determinately future, although it may sometimes be represented as merely possible. But frequently the use of the conj. for the opt. may be caused by the kind of representation used by the Greeks, in which, even when they mark an action as passed, yet in the relation of the accompanying circumstances of it, they transport themselves to the time in which it happened, and represent it as present." Matth. Gr. Gr. § 519. In the passage before us, the use of the subj. may be referred to the feelings of Jocasta herself, who saw already, in the dissensions of her sons, the fulfilment of their father's execrations.

(αὐτῶν) οἰκούντων ὁμοῦ. "The gen. of the participle frequently stands alone without a subject, when the subject is indefinite, where a pronoun *demonstrative*, or the general word πράγματα, or, in English, *one* is used; and sometimes when the subject can be easily supplied from the preceding: Thuc. i. 116. Περικλῆς—ἄρχετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελέντων, ὅτι φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν. Xen. Cyr. iii. 3, 54. εἰ δέ τοι, ἰόντων εἰς μάχην σὺν ὕπλοις (sc. τῶν ἀνθρώπων). Soph. Antig. 909. πόσις μὲν ἂν μοι, καθανόντος (sc. τοῦ προτέρου) ἄλλος ἦν. Cf. El. 1344." Matth. Gr. Gr. § 563. See below, 1134.

69. "Frequently the plural of the verb is put with the dual of the subject: Il. E. 275. τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκείας ἵππους." Matth. Gr. Gr. § 300.

τὸν νεώτερον—Πολυνείκην. Sophocles represents Polynices as the elder, and his flight as involuntary: Œd. T.

Φεύγειν ἐκόντα τήνδε Πολυνείκην χθόνα, 70
 Ἐτεοκλέα δὲ σκῆπτρ' ἔχειν μένοντα γῆς
 ἐνιαυτὸν, ἀλλάσσουντ'· ἐπεὶ δ' ἐπὶ ζυγοῖς
 καθέζετ' ἀρχῆς, οὐ μεθίσταται θρόνων,
 φυγάδα δ' ἀπαθεῖ τῆσδε Πολυνείκην χθονός.
 ὁ δ' Ἀργὸς ἐλθὼν, κῆδος Ἀδριάστου λαβὼν, 75
 πολλὴν ἀθροίσας ἀσπίδ' Ἀργείων ἄγει·
 ἐπ' αὐτὰ δ' ἐλθὼν ἐπτάπυλα τεῖχη τάδε,
 πατρῷ' ἀπαιτεῖ σκῆπτρα, καὶ μέρη χθονός.
 ἐγὼ δ' ἔριν λύουσ', ὑπόσπονδον μολεῖν
 ἔπεισα παιδὶ παῖδα, πρὶν ψαῦσαι δορός. 80
 ἥξειν δ' ὁ πεμφθεὶς φησὶν αὐτὸν ἄγγελος.
 ἀλλ', ᾧ φαεινὰς οὐρανοῦ ναίων πτύχας
 Ζεῦ, σῶσον ἡμᾶς, δὸς δὲ σύμβασιν τέκνοις·
 χρεὴ δ' εἰ σοφὸς πέφυκας, οὐκ ἔἴην βροτῶν

374. Χῶ μὲν νεάζων, καὶ χρόνῳ μείων γεγῶς, τὸν πρόσθε γεννηθέντα Πολυνείκην θρόνων Ἀποστερίσκει, κἀξελέλακεν πάτρας.

72. ἐπεὶ, from the time since: Med. 26.

ζυγοῖς, Schol. ἀντὶ τοῦ ἐπὶ τῆς βασιλείας μετενήνοχε δὲ ἀπὸ τῶν κυβερνητῶν τοιοῦτόν ἐστι καὶ τὸ παρ' Ὀμήρῳ, Ζεὺς ὑψίζυγος. (Il. Δ. 166.) Thus Eteocles says of himself in the opening of the *Septem c. Theb.* χρῆ λέγειν τὰ καίρια, "Ὅστις φυλάσσει πρᾶγος, ἐν πρύμνῃ πόλεως Οἴακα ναμῶν."

73. "The Mss. M. B. have ἀρχων as a various reading." Porson.

76. πολλὴν ἀσπίδα for πολλοὺς ἀσπιδηφόρους: Xen. Ἀναβ. i. 7. 10. ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία. So ἡ ἵππος for οἱ ἱππῶται, Herod. v. 63. vii. 41. ἡ κάμηλος, a troop of camels, i. 80. Thus below, v. 451. μυρίαν ἔγων λόγχην. Heracl. 276. πολλὴν λαβὼν Πάγχαλκον αἰχμήν.

77. "Many Mss. have ἐς or εἰς in the text: some for a various reading.

But ἐπ' seems to require to be retained." Porson. These prep. are thus confounded in Aesch. Pr. 889. τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις: ἐς would imply entrance into the gates; ἐπὶ signifies against.

79. "λύουσ'" (the present part.) implies an *endeavour*, as Heath and Brunck properly remark, so that Valck.'s conjecture λύουσ' is unnecessary." Porson. Cf. 1231.

82. "φαεινὰς Ald. φαεινὰς Leid. Cant. φαεινὰς M. In several Mss. πύλας and in J. as a various reading." Porson. "Φαεινὸς, like δεινάζειν, is a Doric or rather Æolic form, but has been admitted by the tragic writers even into the regular senarii. Il. A. 77. δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο." Valck.

83. "ξύμβασιν edd. and Mss. with singular agreement. Brunck first restored the metre." Porson.

84. "Valck. thinks that the passage which Athenagoras Legat. p. 22. cites from Euripides, is taken from this place: ὠφελε δ', εἶπερ ἔστ' ἐν οὐρανῷ

τὸν αὐτὸν αἰεὶ δυστυχῇ καθεστάναι.

85

ΠΑΙΔΑΓΩΓΟΣ.

ὦ κλεινὸν οἴκοις, Ἀντιγόνη, θάλος πατρὶ,
ἐπεὶ σε μήτηρ παρθενῶνας ἐκλιπέῖν
μεθῆκε, μελάρων ἐς διῆρες ἔσχατον,
στράτευμ' ἰδεῖν Ἀργεῖον ἱεσίσαισι σαῖς,

Zeus, μὴ τὸν αὐτὸν δυστυχῇ καθεστάναι. The same critic conjectures βροτῶν for βροτὸν, which I have adopted; but he prefers χρῆν, in my opinion, without good reason." Porson. Cf. Hec. 1236. Valckenaer, Diatr. p. 69. has shown that such expostulations to the Deity, which to our ears savour of impiety, are not unusual in Euripides: Cycl. 355. Σὺ τ', ὦ φαεινῶν ἀστέρων οἰκῶν ἔδρας, Ζεῦ Ξένι, ὅρα τὰδ'· εἰ γὰρ αὐτὰ μὴ βλέπεις, Ἄλλως νομίζει, Ζεῦ, τὸ μηδὲν ὦν, θεός. Herc. F. 346. Σῶζειν δὲ τοὺς σοὺς οὐκ ἐπιστάσαι φίλους· Ἀμαθὴς τις εἴ θεός, ἢ δίκαιος οὐκ ἔφους. Electr. 583. Πέποιθα δ', ἢ χρὴ μηκέθ' ἡγεῖσθαι θεοὺς, Εἰ τὰδικ' ἔσται τῆς δίκης ὑπέρτερά. Similarly Propertius, El. iii. 13, 19. Si Deus es, tibi turpe tuam servire puellam.

85. "αἰεὶ membr. Cant. J. quod et infra 549. habent Cant. M. R. Clemens, Aristoteles 1090. membr. Cant. M. R." Porson. See Pref. to Hec. init.

Καθεστάναι, *to stand, to become, to be*. "In the active voice of ἵστημι, the following tenses have the *transitive* signification, *to place*: Pres. ἵστημι, Imp. ἵστην, Fut. στήσω, Aor. 1. ἔστησα. The following have the *intransitive* signification of *stand*: Perf. ἔστηκα, Plup. ἐστήκειν, Aor. 2. ἔστην. The perf. act. has the signif. of the pres., and the plup. of the imp.: ἔστηκα, *I stand, ἐστήκειν, I was standing, ἔστηκώς, standing, &c.* With this prevails commonly in the dual and plur. and in the other modes an abbreviated form of the perf. and plup., inclining to resemble the present of verbs in μι. The perfects thus ab-

breviated are chiefly four, τέτληκα, τέτνηκα, βέβηκα, ἔστηκα. For the termination in *ηκα*, you must assume a simpler form or a second perfect in *αα*, several examples of which are actually preserved in the epic dialect, which is again syncope. Thus τλάω—τέτληκα (τέτλαα) Plur. τετλάμεν, *syncope*. τέτλαμεν (with short α). Infin. τετλαέναι, *syncope*. τετλάναι (with short α)." Buttmann's Gr. Gr. p. 175. 186.

86. "πέρα for πατρὶ Markl., to avoid the figure Colophonica. Above 17. ὦ Θήβαισιν εὐῖπποις ἄναξ." Porson. "The dat. πατρὶ belongs to κλεινὸν θάλος (not to one of them alone) *illustrious offspring to the father, and οἴκοις for ἐν οἴκοις.*" Matth. Gr. Gr. § 392. 3. Valck. explains the construction thus: κλεινὸν οἴκοις—θάλος πατρὶ: but θάλος without the epithet is unmeaning: cf. 198.

88. "μελάρων δ' Ald. but most Mss. and Etymologia. p. 274, 26. omit δ'." Porson.

ἐς διῆρες ἔσχ., *to the extreme division of the apartments, the upper story*: Schol. Τὸ διηρημένον καὶ ὑπερκείμενον τῶν ὑπερφῶν. Thus Homer in the third book of the Iliad introduces Helen surveying the chiefs from the walls of Troy.

89. "ἱεσίαισι Ald. In the next verse Brunck asserts that ὥς ἄν is never used by the tragic writers for ἕως ἄν, and therefore changes it into ἕς τ' ἄν: but he is mistaken: ὥς ἄν signifies *that*. He who desires another to stay, *that* he may do something, in effect desires him to stay, *until* he has done it. Brunck labors

ἐπίσχες, ὡς ἂν προὔξερευνήσω στίβον, 90
 μή τις πολιτῶν ἐν τρίβῳ φαντάζεται,
 καμοὶ μὲν ἔλθῃ φαῦλος, ὡς δούλω, ψόγος,
 σοὶ δ', ὡς ἀνάσσει· πάντα δ' ἐξειδὼς φράσω,
 ἃ τ' εἶδον εἰσήκουσά τ' Ἀργείων πάρα,
 σπονδὰς ὅτ' ἦλθον σῶ κασιγνήτῳ φέρον, 95
 ἐνθὲνδ' ἐκεῖσε, δεῦρό τ' αὖ κείνου πάρα.
 ἀλλ' οὔτις ἀστῶν τοῖσδε χρίμπτεται δόμοις·
 κέδρου παλαιὰν κλίμακ' ἐκπέρα ποδὶ,
 σκόπει δὲ πεδία, καὶ παρ' Ἰσμηνοῦ ροὰς,
 Δίρκης τε νᾶμα, πολεμίων στρατεύμ' ὅσον. 100

under the same misapprehension in Homer Hymn 160: Εἰ δ' ἐθέλεις, ἐπίμεινον, ἵνα πρὸς δῶματα πατρὸς ἔλθωμεν, where he reads ἕως for ἵνα." Porson.

91. 92. "Euripides connects different moods, because they refer to different times. Had the metre permitted, he might have said ἕξεται, but he preferred ἔλθῃ, which King has properly put in the place of ἔλθοι on the authority of Mss. Aristophanes Plut. 329. has varied the moods in like manner, Δεινὸν γὰρ εἰ τριαβόλου μὲν οὐνεκα ὧστίς ῥ' ἔκαστοτ' ἐν τῇ ἑκκλησίᾳ, Αὐτὸν δὲ τὸν Πλοῦτον παρέλιν τῷ λαβεῖν: where the former (τὸ ὠστίς εἶσθαι) happened in fact every day: but the latter (τὸ παρίεναι τὸν Πλοῦτον) depended on the event of the future. Yet elsewhere he has joined different moods with relation to the same time, as Vesp. 282. Λέγων, ὡς φιλαθήναιος ἦν καὶ τὰν Σάμῳ πρῶτος κατεῖποι. For μή τις, according to Musgr., a Paris Ms. has εἴ τις, which Valck. has preferred: ἔλθῃ is given by C. Cant. J. L. besides the Mss. of King." Porson. Heath renders *μή* by *num*, in which case it must be understood before ἔλθῃ in the sense of *ne*: *whether any one is in sight, and lest censure should attach to me*: to this interpretation Scholef. inclines. In a note on Middleton, Greek Article

p. 522. he has adduced a similar construction from St. Paul, 1 Thess. iii. 5. ἐπεμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν, 'I sent to know your faith, *whether* the tempter have tempted you by any means, and *lest* (in that case) our labour be in vain.' Hermann in Class. J. xlii. 350. thus clearly explains the principle of the two constructions: *μή* with the indic. merely relates to a point on which information is sought, whether it is so or not: *μή* with the subj. to a circumstance or result of which we are apprehensive. See Blomf. Æsch. Cho. 259. Cf. Orest. 1263. ὅδε τίς ἐν τρίβῳ φαντάζεται;

φαῦλος—ψόγος. The severe restrictions under which females were kept from appearing in public are shown by a similar passage in the Andromache, where the chorus thus addresses Hermione, v. 876. ἀλλ' εἴσιθ' εἶσω, μηδὲ φαντάζου δόμων Πάροιθε τῶνδε, μή τιν' αἰσχρὴν λάβῃς Πρόσθεν μελάρθρων τῶνδ' ὀρμωμένη, τέκνον.

95. The same line occurs below 143.

97. "ἐγχιρίμπτεται or ἐγχιρίπτεται some Mss." Porson. Cf. 822.

98. κλίμακα: thus in the Od. A. 330. of Penelope, Κλίμακα δ' ὑψηλὴν κατεβήσατο οἴο δόμοιο.

ANTIGONE.

ὄρεγε νῦν ὄρεγε γεραιὰν ἀνὰ χεῖρας
νέα χεῖρ' ἀπὸ κλιμάκων,
ποδὸς ἵχνος ἐπαντέλλων.

Παι. ἰδοὺ ξύναψον, παρθέν· εἰς καιρὸν δ' ἔβης·
κινούμενον γὰρ τυγχάνει Πελασγικὸν 105
στράτευμα, χωρίζουσι δ' ἀλλήλων ἰόχους.

Αν. ἰὰ πότνια παῖ Λατοῦς
Ἐκάτα, κατάχαλκον ἅπαν
πεδῖον ἀστράπτει.

Παι. οὐ γάρ τι φαύλως ἦλθε Πολυνείκης χθόνα, 110
πολλαῖς μὲν ἵπποις, μυρίαις δ' ὅπλοις βρέμων.

Αν. ἄρα πύλαι κλείθροισι,
χαλκὸδετά|τ' ἔμβολα
λαϊνέοις Ἀμφίονος ὀργάνοις
τείχεος ἤρμονται; 115

Παι. θάρσει· τά γ' ἐνδον ἀσφαλῶς ἔχει πόλεις.

101. "Thus Ald. and a portion of the Mss. Others γηραιὰν, as Brunck has edited. King prefers ὄρεγέ μοι γραιὰν, with the approval of Valck." Porson. With νέα the dat. χεῖρι must be understood.

103. "Most of the Mss. have ἐπαντέλλων, some ἐξαντέλλων, but Hesychius ἐπαντέλλων, from a Tragic Lexicon, as seems probable. From the same he took πυρσαῖς γένυσιν above 32. Πολύβη τροφῇ 45. δάκω φρένα 394. &c." Porson. Schol. ἐπανάγων: this verb is generally used in a neuter sense: Herc. F. 1052. κεχυμένος ἐπαντέλλει, sc. εαυτόν: Æsch. Ag. 26. Ἀγαμέμνονος γυναικὶ σημαίνω τορῶς Εὐνῆς ἐπαντείλασαν ὡς τάχος.

104. ξύναψον Gl. ἄρμωσον τὴν χεῖρά σου τῇ ἐμῇ: cf. 714.

106. "Valck. wishes to omit δ', on the authority of a Leyden Ms. But others have it, as well as Eustathius II. B. p. 239, 23=181, 22. whom Valck.

himself cites." Porson.

108. "Valck. has suggested that Eustathius II. E. p. 512, 40=388, 9. has alluded to this passage; and in II. Δ. p. 471. 41=359, 29. cites most corruptly κατέσχον ἅπαν πεδῖον ἀστράπτει. Milton has imitated it, Par. Lost iii. 326. 'The field, all iron, cast a gleaming brown.'" Porson. Lucret. ii. 327. Fulgur ibi ad cælum se tollit, totaque circum Ære renidescit tellus. Virg. Æn. xi. 601. ferreus hastis Horret ager. Xen. K. Π. vi. 4, 1. ἤσ-τραπτε μὲν χαλκῷ, ἦνθει δὲ φοινικίσι πᾶσα ἡ στρατιά.

114. ὀργάνοις, Schol. τοῖς ἔργοις, ἐκ τοῦ ποιούντος τὸ ποιούμενον· καὶ Σοφοκλῆς (Polyido Fr. iv.) Ξουθοῦ μελίσσης κηρόπλαστον ὄργανον, ἀντὶ τοῦ ἔργον.

116. "Lucian ridicules this line in his Jupiter Tragedus ii. p. 646. Θάρσει· τὰ νέρθεν ἀσφαλῶς ἔχει θεοῖς: whence it might appear that he had read πόλει." Porson. "Adverbs are

ἀλλ' εἰσόρα τὸν πρῶτον, εἰ βούλει μαθεῖν.

Αν. τίς οὗτος ὁ λευκολόφος,
 πρόπαρ ὃς ἀγεῖται στρατοῦ,
 πάγχαλκον ἀσπίδ' ἀμφὶ
 βραχίονα κουφίζων; 120

Παι. λοχαγός, ὃ δέσποινα. Αν. τίς, πόθεν γεγώς;
 αὐδάσον, ὃ γεραῖε, τίς ὀνομάζεται;

Παι. οὗτος Μυκηναῖος μὲν αὐδάται γένος,
 Λερναῖα δ' οἰκεῖ νάμαθ', Ἴππομέδων ἀναξ. 125

Αν. ἔ, ἔ, ὡς γαῦρος, ὡς φοβερός
 εἰσιδεῖν, γίγαντι
 γηγενέτα προσόμοιος,
 ἀστερωπὸς ἐν γραφαῖσιν,
 οὐχὶ πρόσφορος ἀμερίῳ γένει. 130

Παι. τὸν δ' ἐξαμείβοντ' οὐχ ὀρθῶς Δίρκης ὕδαρ
 λοχαγόν; Αν. ἄλλος ἄλλος ὃδε τευχέων τρόπος.

often put with the verb ἔχειν in the same sense as the adjectives corresponding to those adv., with the verb εἶναι, as καλῶς ἔχει, i. e. καλόν ἐστι." Matth. Gr. Gr. § 604.

119. "ἀγει Ald. ἡγεῖται Grot. Julian. Cæs. p. 313. C. and most Mss. ἀγεῖται, which Barnes has edited, is in the Schol. C. Flor. L. the membr. and five others, if Burton may be trusted; but I suspect that some of those exhibit ἡγεῖται." Porson.

121. "Valck. has edited βραχίονα: βραχίονι Aldus. Mss. differ. [Cf. 1638.] ἔχων Cant. R. but κουφίζων in both for a various reading." Porson.

124. Compare the descriptions of these chiefs in Æsch. S. c. Th. 371. Soph. Œd. Col. 1313. Eur. Suppl. 863. In all these a chief, Eteoclus, is mentioned as one of the seven; in the present enumeration he is omitted, and Adrastus makes up the number.

129. ἀστερωπὸς ἐν γρ., alluding to the device upon his shield, representing Argus with his hundred eyes: cf.

Eurip. Phæn.

v. 1130. He is called *stellatus* Argus by Ovid Met. i. 664. cf. *ibid.* 498. *videt igne micantes, Sideribus similes, oculos.*

130. "οὐχὶ Ald. and most Mss. King from K. has edited οὐ, and in the next line ἀμερίων, but ἀμερίῳ, which is supported by Aldus and part of the Mss., seems better." Porson.

131. ἐξαμείβοντα i. e. ἐκπερῶντα: this meaning is omitted in many Lexicons: it is thus used in Æsch. Pers. 135. τὸν ἀμφίζευκτον ἐξαμείψας Ἀμφότερας ἄλιον Πρῶνα κοινὸν αἶας: also intransitively in Eur. Or. 266. εἰ μὴ ἔαμείψει χωρὶς ὁμμάτων ἐμῶν, Hesych. πορεύσεται: literally shall change his position, shall vanish.

132. "King has erased λοχαγὸν on the authority of Mss. and has edited from K. ἄλλος γὰρ ἄλλος τοῦδε. But even that Ms. adds λοχαγὸν from a second hand, and it is retained by the Cambridge and Leyden Mss. and probably others." Porson.

τίς δ' ἐστὶν οὗτος; Παι. παῖς μὲν Οἰνέως ἔφν
Τυδεύς, Ἄρην δ' Αἰτωλὸν ἐν στέρνοις ἔχει.

Αν. οὗτος ὁ τᾶς Πολυνείκεος, ᾧ γέρον, 135

αὐτοκασιγνήτας νύμφας

ὁμόγαμος κυρεῖ;

ὡς ἀλλόχως ὅπλοισι, μιζοβάμβαρος.

Παι. σακεσφόροι γὰρ πάντες Αἰτωλοὶ, τέκνον, 140
λόγχαις τ' ἀκοντιστῆρες εὐστοχάτατοι.

133. ἔφν for ἐστί: see Med. 696. The imperf. is used for the pres. by Virgil Ecl. i. 80. Ilic tamen hanc mecum poteris requiescere noctem: also Ovid Met. i. 679. Quisquis es, hoc poteris mecum considerare saxo.

134. "Ἄρην Ald. and almost all Mss. which Valck. has erroneously changed into Ἄρη. In Æsch. S. c. Th. 45. the metre requires Ἄρην." Porson. Cf. 950. 1020. In Agam. 45. Blomf. has left Ἄρη, which he considers as defensible, because Sophocles Œd. T. 190. uses Ἄρεα. With respect to the expression Ἄρην Αἰτωλὸν, it is susceptible of several interpretations: either that he wore the same armour as the Ætolians, (which is most probably the meaning of this passage:) or that he possessed the martial spirit of his countrymen: the latter is adopted by Blomf. Gloss. Agam. 77. who cites from Æsch. Suppl. 745=757. γυνὴ μονωθεῖσ' οὐδέν' οὐκ ἔνεστ' Ἄρης. Soph. El. 1243. "Ὅρα γε μέντοι, κἂν γυναιξὶν ὡς Ἄρης ἔνεστιν. The Schol. suggests a third explanation, that allusion is made to a representation on his shield of the chase of the Calydonian boar, which took place under Æneus: and he refers to a line in Callimachus, Εἰμὶ τέρας Καλυδῶνος, ἄγω δ' Αἰτωλὸν Ἄρηα, where however the words seem to signify, *I am the leader of the Ætolian forces*. Potter has happily preserved the ambiguity of the original: *in his breast he bears th' Ætolian Mars*.

135. *Is he the husband of the bride who is own-sister to the bride of*

Polynices? The daughters of Adrastus, according to the Schol., were named Argea and Deipyle; Polynices married the former, Tydeus the latter.

138. "In some Mss. ἀλλόχρους, a form which is extant in Hipp. 176. Below 142. ἐπεγνώρισα M. R." Porson.

139. σακεσφόροι: 'the Ætolian warriors lift the long square targe,' Potter. "Homer makes use of σάκος and ἀσπίς indiscriminately. But Eurip. here uses the word σάκος in σακεσφόρος in its precise and proper sense, as a barbaric shield of a figure different from the Grecian ἀσπίς, which was round, perhaps like that which sculptors have generally given to Mezentius; with the same precision Homer calls this hero σακεσπάλος ἱππότα Τυδεύς: (Il. E. 126.) The spear was a common weapon, and in the hand of every warrior of old times, but not uniformly of the same size and use: in Homer the combatants generally threw their spears, measuring the distance by their strength. The protended spear, ὕρεκτῃ μελίῃ, is the weapon with which Eurip. arms the contending brothers, who use it in close fight till it is broken in the hand of each; the massive javelin, the barbaric λόγχη, was in use only among the troops of Tydeus, who in the attack on the town drove the Thebans from the walls, Αἰτωλίσιν λόγχαισιν ἀκοντίζοντες, (*infra* 1182.) hurling their Ætolian spears to the battlements." Potter.

Αν. σὺ δ', ὦ γέρον, πῶς αἰσθάνει σαφῶς τάδε ;

Παι. σημει' ἰδὼν τότ' ἀσπίδων ἐγνώρισα,
 σπονδὰς ὅτ' ἦλθον σῷ κασιγνήτῳ φέρον,
 ἃ προσδεδορκῶς, οἶδα τοὺς ὀπλισμένους.

Αν. τίς δ' οὗτος ἀμφὶ μνήμα τὸ Ζήθου περᾶ, 145
 καταβόστρυχος, ὅμμασι γοργὸς
 εἰσιδεῖν, νεανίας ;

Παι. λοχαγός. Αν. ὡς ὄχλος νιν ὑστέρῳ ποδὶ
 πάνοπλος ἀμφέπει.

Παι. ὅδ' ἐστὶ Παρθενοπαῖος, Ἀταλάντης γόνος. 150

Αν. ἀλλὰ νιν ἅ κατ' ὄρη μετὰ ματέρος

"Ἀρτεμις ἱεμένα,

τόξοις δαμάσασ' ὀλέσειεν,

himself ὅς ἐπ' ἐμὰν πόλιν ἔβα πέρσων.

Παι. εἴη τὰδ', ὦ παῖ, ξὺν δίκη δ' ἤκουσι γῆν' 155
 ὃ καὶ δέδοικα μὴ σκοπῶς' ὀρῶνς θεοί.

143. A line repeated from 95. above.

145. "τοῦ is omitted in the Cambr. Ms.; for it C. K. L. M. R. substitute τὸ, also J. as a correction. Thus also Valck. has edited from the Leyden Mss. Rightly. The tragic writers rarely prefix the article to proper names, unless for the sake of emphasis, or in the beginning of a sentence, in which case a particle is inserted, as below 522. Suppl. 129. In Soph. Phil. 1357. πῶς τῷ πανώλει παιδὶ τοῦ Λαερτίου; Aldus and Mss. τῷ correctly: *ibid.* 677. Τὸν πελάταν λέκτρων ποτὲ τοῦ Διός. Ald. and Mss. omit τοῦ. Read τῶν. I say rarely, not never, as Valck. seems to determine on this passage." Porson. Thus Elmsl. has edited in Soph. Œd. C. 1389. καλῶ τὸ Ταρτάρου--Ἔρεβος. On the elliptical construction τίς δ' οὗτος περᾶ, for τίς ἐστὶν οὗτος ὅς π., see Porson on Hec. 499.

μνήμα τὸ Ζήθου, Schol. κοινὸς μὲν

ἀμφὸν ὁ τάφος Ζήθου καὶ Ἀμφίονος: thus the same warrior is described by Æschylus S. c. Th. 523. as προσταχθέντα Βορράλαις πύλαις, Τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίονος: and again 532. as ὤμυν, οὔτι παρθένων ἐπώνυμον, Φρόνημα, γοργὸν δ' ὅμμ' ἔχων.

146. "γοργός τ' in some Mss." Porson.

148. "Valck. conjectures ὅσος ὄχλος, which Brunck has edited. I do not see why Antigone could not as well say, *How the crowd follows him!* as, *How great a crowd follows him!*" Porson.

153. "τόξοισιν King from his *best* Ms. If any one shall choose to form an hexameter out of 152. 153. he will meet with no opposition from me. I have also erased γ' with Brunck, which King had added from conjecture. δαμάσασα Ald." Porson.

156. "ὦ Ald. but δ in almost all Mss." Porson. Cf. 270. Hec. 13.

- Αν. ποῦ ποῦ δ' ὅς ἐμοὶ
 μιᾷς ἐγένετ' ἐκ ματέρος
 πολυπόνῳ μοῖρα, *ἔκαστος*
 ὦ φίλτατ', εἰπὲ ποῦ ἔστι Πολυνείκης, γέρον; 160
- Παι. ἐκεῖνος ἐπτά παρθένων τάφου πέλας
 Νιόβης, Ἀδράστῃ πλησίον παραστατεῖ.
 ὄρῳ; Αν. ὄρῳ δῆτ' οὐ σαφῶς, ὄρῳ δέ πως
 μορφῆς τύπῳ, στέρνα τ' ἐξηκασμένα.
 ἀνεμώκεος εἶθε δρόμον νεφέλας 165
 ποσὶν ἐξανύσαιμι δι' αἰθέρος
 πρὸς ἐμὸν ὁμογενέτορα
 περὶ δ' ὠλένας δέρα φιλτάτα
 βάλοιμι χρόνῳ φυγάδα μέλεον.
 ὥς ὅπλοισι χρυσεόισιν ἐκπρεπῆς, γέρον, 170
 ἑώοις ὅμοια φλεγέθων
 βολαῖσιν ἀελίου.
- Παι. ἥξει δόμους τούσδ', ὥστε σ' ἐμπλῆσαι χαρᾶς,

157. "Some Mss. give ποῦ only once, as King and Valck. have edited: ποῖ ποῖ δ' Brunck from his membr." Porson.

158. "Hom. Il. xix. 293. τοῦς μοι μία γέινατο μήτηρ." Schæf.

161. The children of Niobe, according to Ovid, Met. vi. consisted of seven sons and seven daughters; according to Homer, Il. Ω. 603. of six sons and six daughters; according to Hesiod, of ten sons and ten daughters.

163. Cf. Eur. Heracl. 495. καὶ μοι λέγει μὲν οὐ σαφῶς, λέγει δέ πως.

164. "ἐξηκασμένα, the Attic form, on the suggestion of Valck., has been restored by Brunck for ἐξεκασμένα. Julian. Orat. viii. p. 247. D. οὐχὶ σαρκία καὶ νεῦρα καὶ μορφῆς τύπῳ στέρνων τε ἐξεκασμένα πρὸς ἀρχέτυπον σώματος" where Wyttenbach Epist. Crit. p. 23. has compared this passage of Eurip. Porson. Cf. 62. Blomf.

on Æsch. Choëph. considers ἥκασεν as belonging to the later Attics.

165. Cf. Alc. 251. οὐρανίαι τε δῖναι Νεφέλας δρομαῖον.

168. The order of constr. is: βάλοιμι δ' ὠλένας περὶ χρ. φυγάδα μέλ. δέρα φ.: cf. 196. Bacch. 609. τῷ δὲ περὶ βρόχου ἐβαλλε γόνασι. Tro. 757. ἀμφὶ δ' ὠλένας ἔμισσ' ἐμοῖς νώτοισι.

169. "βάλλοιμι Ald. βάλοιμι Leid. A. C. Cant. D. M." Porson.

170. "You may with little trouble form a senarius out of this line: ὥς χρυσεῖος ὕπλοισιν. But there is no necessity. See Orest. 1512. The Flor. Ms. has ἐκπρεπῆς, Ald. and several Mss. εὐπρεπῆς, M. R. εὐτρεπῆς. Again ἐώοισιν King from K." Porson. Cf. Hec. 558. Alc. 343. Æsch. S. c. Th. 90.

171. Cf. Hom. Il. X. 134. ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῇ ἢ πυρὸς αἰθομένοιο, ἢ ἡελίου ἀνιόντος.

173. "ἐκπλῆσαι Ald. ἐμπλῆσαι most

ἔνσπονδος. Αν. οὗτος δ', ὃ γεραίε, τίς κυρεῖ,
ὃς ἄρμα λευκὸν ἡνιοστροφεῖ βεβώς ; 175

Παι. ὁ μάντις Ἀμφιάραος, ὃ δέσποιν', ὃδε
σφάγια δ' ἄμ' αὐτῷ, γῆς φιλαίματου ῥοαί.

Αν. ὃ λιπαροζώνου θύγατερ
'Αελίου Σελαναία,
χρυσεόκυκλον φέγγος, 180
ὡς ἀτρεμαῖα κέντρα
καὶ σάφρονα πάλοις
μεταφέρων ἰδύνει.

ποῦ δ' ὃς τὰ δεινὰ τῇδ' ἐφυβρίζει πόλει,
Καπανεύς ; Παι. ἐκεῖνος προσβάσεις τεκμαίρεται

Mss." Porson. As Valck. observes, the phrases ἐμπλῆσαι βίον, ἄθλους, κακὰ are used, but ἐκπλῆσαι is generally followed by an accus. of the object, and a gen. of the thing: cf. 730. τάχ' αὐτῶν πεδίων ἐμπλήσω φόβου: Hel. 768. οὐ γὰρ ἐμπλήσαιμί σε μύθων.

174. "τίς; πόθεν κυρεῖ; Ald. Cant. J. L. Flor. Leid. B. πόθεν is omitted in Grot. K. τίς in M. R. κυρεῖ in C. Leid. A. and others. The last reading is good in itself, but the answer does not correspond. Valck. thinks that it originates from v. 122." Porson.

175. Schol. λευκὸν τὸ ἄρμα φησὶ διὰ τοὺς ἵππους· ἐκ γὰρ τῶν ἵππων τὸ ἄρμα λέγει: cf. 615. Virg. Æn. x. 575. bijugis infert se Lucagus albis. The verb ἡνιοστροφέω occurs in Æsch. Cho. 1009. also the subst. ἡνιοστρόφος in Soph. El. 731. The constr. is βεβώς ἄρμα λ. ἦν. as in Phaeth. Fr. viii. 5. νῶτα Σειρίου βεβώς.

177. "φιλαίματοι Ald. and many Mss. φιλαίματου Grot. with others. For ῥοαί some Mss. have ῥοαῖς: χοαί is an emendation of Musgr. adopted by Brunck." Porson. Cf. 1126.

178. "λιπαρόζωνε Brunck from conjecture." Porson. Burges also con-

siders this epithet as more applicable to the Moon than the Sun, comparing Theocr. Id. ii. 165. χαῖρε Σεληναία λιπαρόχροε.

θύγατερ Ἀελίου. Schol. Κατὰ μὲν τὴν μυθικὴν ἱστορίαν ἀδελφὴ Ἥλιου ἢ Σελήνῃ (ἄμφω γὰρ ἐκ Λητοῦς καὶ Διὸς) κατὰ δὲ τὸν φυσικὸν λόγον θυγάτηρ, ἐκείθεν ὥσπερ ἐκ πηγῆς ἀρρομένη τὸ φῶς. See Med. 830.

180. "χρυσόκυκλον some Mss." Porson.

181. "ἀτρεμέα Ald. ἀτρεμαῖα Cant. Flor. J. K. L. M." Porson. Schol. εἰκότως ἡσυχῇ καὶ σωφρόνως ἐλαύνει ὁ Ἀμφιάραος. Οἶδε γὰρ ὡς μάντις τὰ ἀποβησόμενα. Thus above 171. ὅμοια for ὁμοίως.

181. κέντρα, Schol. μάστιγας. Hipp. 1190. κὰν τῷδ' ἐπήγε κέντρον εἰς χεῖρας λαβὼν Πάλοις ὁμαρτῇ. See Monk's note.

183. "μετάφρενον corruptly Eust. Il. E. p. 557, 36=423, 22." Porson. Paraphr. τὴν μάστιγα ἐνθεν κακείθεν φέρων τοῖς πάλοις.

184. Cf. Æsch. S. c. Th. 448. ὅλοιθ' ὃς πόλει μεγάλ' ἐπεύχεται.

185. "Mss. and all edd. before Brunck add ἐπτα after ἐκεῖνος: he has rejected it from the conjecture of Valck. The Flor. Ms. omits Καπανεύς,

- πύργων, ἄνω τε καὶ κάτω τείχη μετρῶν. 186
 Ἄν. ἰὼ Νέμεσι καὶ Διὸς
 βαρύβρομοι βρονταὶ,
 κεραύνιον τε πῦρ αἰθαλόεν,
 σύ τοι μεγαληγορίαν 190
 ὑπεράνορα κοιμίζεις.
 ὃδ' ἐστίν, αἰχμαλωτίδας
 ὅς δορὶ Θηβαίας Μυκῆναισι
 Λερναία τε δώσει τριαίνα,
 Ποσειδάνιοις Ἀμῦμωνίοις 195
 ὕδασι δουλείαν περιβαλῶν.
 μήποτε, μήποτε τάνδ', ᾧ πότνια,

as Barnes suggested; but this name is necessary. For τεκμαίρεται K. has σκοπεῖ, which King has injudiciously adopted." Porson. Virg. *Æn.* viii. 229. Accessum lustrans, huc ora ferebat et illuc. Statius Theb. x. 834. says of Capaneus, Ardua mox torvo metitur culmina visu.

187. "Νέμεσις edd. Mss. and Suid. under Νέμεσις and ὑψηλοτέρας. But under the word ἰὼ he has Νέμεσι, which Toup approves under Νέμεσις. In Soph. El. 792. Aldus and the old Mss. have correctly Νέμεσι. The emendation of Dawes in Aristoph. Ran. 920. ξύνεσι for ξύνεσις, has been neglected by Brunck, but adopted by Invernizius from the Ravenna Ms. Thus below 199. some Mss. have Ἄρτεμις." Porson.

189. "πῦρ. Many Mss. φῶς." Porson. Eur. Tro. 80. ἐμοὶ δὲ δώσειν φησὶ πῦρ κεραύνιον: Alc. 126. Διάβολον πλάκτρον πυρὸς κεραυνίου. Æsch. Pr. 1028. ριπτέσθω μὲν αἰθαλοῦσσα φλόξ. Hor. Carm. i. 34, 5. Diespiter, Igni corusco nubila dividens.

190. "μεγαλανορίαν Ald. Mss. Eustathius μεγαλ'νορα ὑπερνηορίαν, ll. Δ. p. 462, 4=351, 38.: μεγαληγορίαν, which the Schol. seems to have read, has been approved by Valck. and Toup, and edited by Brunck and

Beck. κοιμίζεις Ald. and several Mss. κοιμίζεις the edd. of Grotius and King, K. as a various reading, Cant. M. R. A marginal scholium notices both readings." Porson. Blomf. S. c. Th. 220. is of opinion that the words σύ τοι are never construed otherwise than with the indicative: Orest. 578. Heracl. 733. Soph. El. 624. On the signif. of κοιμίζω see Hec. 472. Æsch. Pers. 832. Ζεὺς τοι κολαστῆς τῶν ὑπερκόπων ἄγαν φρονημάτων ἐπεστίν, εὐθυνος βαρύς.

194. 195. "δώσειν Ald. and Mss. δώσει Canter. δώσων K. Ποσειδανέιοις Ἀμυμωνέιοις Ald. Ποσειδανέιοις Grot. I have given the simple vowel for the diphthong from some Mss." Porson. Schaefer suggests a note of interrogation after περιβαλῶν. Potter has thus rendered the passage: Shall he to proud Mycenæ, and the fount Of Lerna gushing from the trident's stroke, To Amymon's banks, Neptunian stream, In slavery lead th' unhappy dames of Thebes, The captives of his spear? But the dat. Ποσειδ. Ἀμυμ. ὕδασι is not to be taken in apposition with Λερναία τριαίνα, but as dependent upon περιβαλῶν: introducing slavery about the waters of Amymon: i. e. settling the captives there as slaves. Cf. 125.

χρυσεοβόστρυχον ὦ Διὸς ἕρνος,
 "Αρτεμι, δουλοσύναν τλαίην.

Παι. ὦ τέκνον, εἴσβα δῶμα, καὶ κατὰ στέγας 200
 ἐν παρθενῶσι μίμνε σοῖς, ἐπεὶ πόθου
 εἰς τέρψιν ἦλθες, ὧν ἔχρηζες εἰσιδεῖν.
 ὄχλος γὰρ, ὡς ταραγμός εἰσῆλθεν πόλιν,
 χωρεῖ γυναικῶν εἰς δόμους τυραννικούς.
 φιλόφογον δὲ χρῆμα θηλειῶν ἔφυ, 205
 σμικρὰς δ' ἀφορμὰς ἦν λάβωσι τῶν λόγων,
 πλείους ἐπεισφέρουσιν· ἡδονὴ δέ τις
 γυναιξί, μηδὲν ὑγίης ἀλλήλας λέγειν.

ΧΟΡΟΣ.

Τύριον οἶδμα λιποῦσ' ἔβαν, στροφή.
 ἀκροθίνια Λοξία, 210

198. "χρυσεοβόστρυχε King, Valck., Brunck, and others. But the Aldine reading χρυσεοβόστρυχον is afforded by K. L. Cant. by the first hand, and by M. for a various reading. A comma must be placed after πότνια, and omitted after χρυσεοβόστρυχον with Grotius." Porson.

ἕρνος, scion of Jove: cf. θάλος above 86. ὄζος, Hec. 122.

203. "I see nothing wrong in this. Yet Valck. with an unfortunate conjecture reads, ὄχλος γὰρ, ὡς ταραγμός εἰσῆλθεν πόλιν. But the only passage where ἔναγχος occurs in tragedy he has shown to be faulty, and has corrected it." Porson.

205. "γὰρ Aldus and Mss. δὲ Stobæus lxxi. p. 433, 15. ed. Gesner. lxxiii. p. 310. Grot. Again Aldus has edited θηλειῶν γένος ἔφυ, by combining two readings equally good, θηλειῶν ἔφυ, and θηλειῶν γένος. The former is retained by almost all Mss. except that J. has γένος over χρῆμα; the latter, which is noticed by Gesner in the margin as a various reading, has been preferred by Brunck." Porson. The following are instances in which χρῆμα forms a periphrasis, given by

Matthiæ § 430. 6. Herod. i. 36. σὺδς μέγα χρῆμα for μέγας σὺς. Aristoph. Nub. 2. τὸ χρῆμα τῶν νυκτῶν. Xen. Cyrop. ii. 1, 5. σφενδονητῶν παμπολύ τι χρῆμα. In these it conveys the idea of immensity: in Euripides it seems to imply contempt: as in Androm. 181. ἐπίφθορόν τι χρῆμα θηλειῶν ἔφυ: 725. ἀναιμένον τι χρῆμα πρεσβυτῶν γένος, al. ἔφυ: Suppl. 955. σμικρὸν τὸ χρῆμα τοῦ βίου. Valck. compares Ovid. Ep. e Ponto ii. 7, 37. res timida est omnis miser.

206. "σμικρὰς τ' King from K. τῶν ψόγων Stobæus in the edd. of Gesner and Grot. but τῶν λόγων Trincavellus." Porson.

208. "ἀλλήλαις Ald. several Mss. and the Etymologus p. 420, 19. Musgr. has correctly edited ἀλλήλας from two Mss. and this is also found in the Cambr. Ms. by the first hand, in M. as a various reading, and Stobæus in the Paris Ms. and the first ed.: ἀλλήλαις λέγουσι is they say to one another; ἀλλήλας λέγουσι, they say one of another. Scaliger also had noticed ἀλλήλας according to Burton, from a Ms. as I suppose." Porson.

Φοινίσσας ἀπὸ νάσου,
 Φοῖβω δούλα μελάβραν,
 ἴν' ὑπὸ δειράσι νιφοβόλοις
 Παρνασοῦ κατενάσθην,
 Ἴόνιον κατὰ πόντον, ἐλάτα
 πλεύσασα, περιῖρ' ὕτων
 ὑπὲρ ἀκαρπίστων πεδίων
 Σικελίας Ζεφύρου πνοαῖς
 ἱππεύσαντος, ἐν οὐρανῷ
 κάλλιστον κελάδημα.
 πόλεος ἐκπροκριθεῖς ἑμᾶς,
 καλλιστεύματα Λοξία,
 Καδμείων ἑμολον γᾶν,

215

220

ἀντιστροφή.

212. Φ. δ. μελ., as an attendant at the shrine of Phæbus: Φοῖβω for Φοῖβου, schema Colophonium: see v. 86. 286.

213. Ἴνα — κατενάσθην, in which case I should have been dwelling: Soph. Œd. T. 1389. ἴν' ἦν τυφλός τε καὶ κλύων μηδέν. Æsch. Prom. 753. τί—οὐκ ἐν τάχει Ἐρρίψ' ἑμαυτὴν τῆσδ' ἀπὸ στυφλοῦ πέτρας, Ὅπως πέδω σκήψασα, τῶν πάντων πόνων Ἀπηλλάγην. Soph. Œd. T. 1392. τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε ἑμαυτὸν ἀνθρώποις, ἔθθεν ἦν γεγώς: See Matth. Gr. Gr. § 520. obs. 5. Monk Hipp. 643. Pec. 806. add.

“δειράσι νιφοβόλοις Ald. contrary to almost all Mss.: an error originating in the similar form of ο and c or σ.” Porson.

215. Ἴόνιον κατὰ πόντον, not the sea between Greece and Italy, which would have been quite out of the route from Tyre to Delphi, but the sea that washes the coast of Ionia, the Ægean, as above Τύριον οἶδμα, the sea off the coast of Tyre. “This sea Herodotus v. 50. terms θάλασσαν τὴν Ἰώνων.” Scholef.

ἐλάτα for νηῖ, as abies, Virg. Æn. viii. 91. Labitur uncta vadis abies.

216. “Musgr. rightly interprets περιῖρ' ὕτων Σικελίας by ἃ Σικελίαν

περιῖρεῖ, of which constr. he adduces as instances δίκας ἀφόβητος and ἄψαντος ἔγχους from Soph. Œd. T. 885. 969. [See Hec. 235.] Horace understood the passage in the same way, Carm. iv. 4, 43. Ceu flamma per tædas, vel Eurys Per Siculas equitavit undas. Eustathius also interprets ἀκαρπιστα πεδία by τὴν θάλασσαν, Il. O. p. 1003, 60=1001, 51. [Il. A. 316. παρὰ θῖν' ἄλδς ἀτρυνέτοιο.] Το no purpose therefore is King's conjecture, which Beck has edited, εὐκαρπίστων, although the Mss. D. K. have it. Again οὐν οὐρανῷ, the conjecture of Valck., spoils the metre. But he and King consider the verses 209—245. as monostrophics.” Porson. With respect to the objection that the wind blowing from Sicily, i. e. from the west, would be adverse to those sailing from Tyre to Thebes, in consequence of which some have suggested Κιλικίας for Σικελίας, the Schol. suggests a satisfactory solution, that the season of the year, the spring, is alone indicated by the periphrasis.

217. πεδίων: thus campus is applied to the sea: Virg. Æn. vi. 724. cælum, et terram, camposque liquentes: x. 214. campos salis are ruebant.

221. “πόλεος for πόλεως Musgr.” Porson.

κλεινῶν Ἀγνηοριδᾶν,
 ὁμογενεῖς ἐπὶ Λαΐου 225
 πεμφθεῖς ἐνθάδε πύργους.
 ἴσα δ' ἀγάλμασι χρυσοτεύκτοις
 Φοίβῳ λάτρεις ἐγενόμαν.
 ἔτι δὲ Κασταλίας ὕδωρ
 ἐπιμένει με, κόμας ἐμᾶς 230
 δεῦσαι παρθένιον χλιδάν,
 Φοιβείαισι λατρείαις.
 ᾧ λάμπουσα πέτρα πυρὸς ἐπαδός.
 δικόρυφον σέλας ὑπὲρ ἄκρων
 Βακχεῖων Διονύσου, 235
 οἶνα θ', ἃ καθαμέριον
 στάζεις τὸν πολύκαρπον οἶ-
 νάνθας ἰεῖσα βότρυν·
 ζάθεά τ' ἄντρα δράκοντος, οὐ-

225. ὁμογενεῖς—πύργους: claiming a kindred origin, from Cadmus, the son of Agenor, the King of Phœnicia.

227. Potter: 'Nor will the god more precious hold The sculptured forms that breathe in gold.' The word ἴσα Elmsley asserts to be improperly circumflexed: see Hec. p. ix.

"χρυσοτεύκτοις Aldus: χρυσεοτεύκτοις Mss. whence Musgr. χρυσεοτύποις, as Electr. 473." Porson.

228. "So Aldus: some γενόμαν. But a fourth Pæon answers very well to a Cretic, as νηφοβόλοις, Λαΐου 213. 225." Porson.

233. "Id Ald. ᾧ the Cambr. Ms. as a various reading, M. and R. A little above κόμας ἐμᾶς for ἐμᾶς as Brunck from the membr." Porson.

λάμπουσα — σέλας, in an active sense; as below 248. Ἄρης αἷμα δαῖον φλέγει. See Hec. 526.

234. δικόρυφον σ. Parnassus was a mount with two peaks, one sacred to Apollo, the other to Bacchus. Bacch. 306. ἔτ' αὐτὸν (Διόνυσον) ὕψει καπὶ

Δελφίσιν πέτραις Πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα. Soph. Ant. 1126. σὲ δ' ὑπὲρ διλόφου πέτρας Στέροψ ὕπαπε λιγνύς, ἐν-Θα Κωρυκίαι νύμφαι Στείχουσι Βακχίδες. Pers. Prol. v. 2. in bicipiti—Parnasso.

ὑπὲρ ἄκρων B. Δ. over the heights sacred to Bacchus and frequented by the Bacchantes: Iph. T. 1244. τὰν βακχεύουσαν Διονύσῳ Παρνασίον κορυφάν. Cf. Virg. Æn. iii. 125. Bacchantumque jugis Naxon: Georg. ii. 487. virginibus bacchata Lacænis Taygeta.

236. "If Aristophanes had this passage in view in the Phœnissæ quoted by Pollux x. 119. στίλβη θ', ἢ κατὰ νύκτα μοι φλογάνας ἡράξεις ἐπὶ τῷ λυχνίῳ, for ἡράξεις we must read στάξεις." Porson. Valek. joins Διονύσου with οἶνα, which, as Elmsl. remarks, is in some measure supported by Eur. Bacch. 535. καὶ τὰν βοτρυνῶδη Διονύσου χάριν οἶνας. On the position of τε, see Med. 750. Καθαμέριον must be taken adverbially: also before οἰάνθησ under stand ἐξ.

- ρειαί τε σκοπιαὶ θεῶν, 240
 νιφόβολόν τ' ὄρος ἱερὸν, εἰ-
 λίσσων ἀθανάτου θεοῦ
 χορὸς γενοίμαν ἄφοβος,
 παρὰ μεσόμφαλα γύαλα Φοί-
 βου, Δίρκαν προλιποῦσα. 245
 νῦν δ' ἐμοὶ πρὸ τειχέων
 θούριος μολῶν Ἄρης
 αἶμα δάϊον φλέγει
 τᾷδ', ὃ μὴ τύχοι, πόλει·
 κοινὰ γὰρ φίλων ἄχῃ, 250
 κοινὰ δ', εἴ τι πείσεται
 ἐπτάπυργος ἄδε γᾶ,
 Φοινίσσαι χώρᾳ, φεῦ, φεῦ·
 κοινὸν αἶμα, κοινὰ τέκεα
 τᾷς κερασφόρου πέφυκεν Ἰοῦς· 255
 ἃν μέτεστί μοι πόνων.
 ἀμφὶ δὲ πτόλιν νέφος
 ἀσπίδων πυκνὸν φλέγει,
 σχῆμα φοινίου μάχης,

242. "ἀθανάτας. Critics cannot agree who this immortal goddess is. In the mean time I have replaced ἀθανάτου θεοῦ from the Cambr. Ms. M. and R." Porson.

243. *O that whirling in the dance as the choir of Phæbus I were released from my terrors!* viz. those arising from the siege, as the following lines explain.

244. μεσόμφαλα γ. See Med. 666. "Castrī, a small mud town, situate a little to the east of a circular hollow in the mountain, is supposed to occupy a part of the site of ancient Delphi." Anthon's Lempr., re-edited by E. H. Barker, Esq.

248. φλέγει, Schol. διεγείρει, actively: cf. 233. Soph. Aj. 196. Ἄταν οὐρανίαν φλέγων. Æsch. S. c. Th.

509. διὰ χερὸς βέλος φλέγων. Valck. proposes χεῖμα for αἶμα, as below 873. ἐν κλύδωνι κείμεθ'—Δορός: Æsch. S. c. Th. 116. κῦμα γὰρ περὶ πτόλιν Καχλάζει, πνοιαῖς Ἄρεος ὁρόμενον.

251. "πέισεθ' Ald. and Mss. In the following verse γαῖα Ald. and some Mss., but the majority γᾶ or γῆ." Porson.

254. "τέκεα most Mss. and which Aldus also intended by τέκαε. Edd. and some Mss. τέκνα." Porson.

255. κερασφόρου: on this compound see Porson's Præf. p. 5=vi=xiv. The descent is thus traced: Io, Epaphus, Libya, Belus, Agenor, Cadmus, Polydorus, Labdacus, Laius, Œdipus, Eteocles and Polynices.

259. (κατὰ) σχ. φ. μ. presenting the aspect of a bloody contest: as II.

ἂν Ἄρης τάχ' εἴσεται 260
 παισὶν Οἰδίπου φέρων
 πημονὰν Ἐρινύων.
 Ἄργος ᾧ Πελασγικόν,
 δειμαίνω τὰν σὰν ἀλκὰν,
 καὶ τὸ θεόθεν· οὐ γὰρ ἄδικον 265
 εἰς ἀγῶνα τόνδ' ἐνόπλος ὄρμῃ,
 ὃς μετέρχεται δόμους.

ΠΟΛΥΤΝΕΙΚΗΣ.

τὰ μὲν πυλωρῶν κλειῖθρά μ' εἰσεδέξατο
 δι' εὐπετείας, τειχέων εἴσω μολεῖν
 ὃ καὶ δέδοικα, μή με δικτύων ἔσῳ 270
 λαβόντες οὐ μεθῶσ' ἀναιμάκτον χροῖα.
 ὧν οὐνεκ' ὄμμα πανταχῇ διοιστέον,
 κακείσε καὶ τὸ δεῦρο, μὴ δόλος τις ᾗ.
 ὀπλισμένος δὲ χεῖρα τῷδε φασγάνῳ,
 τὰ πίστ' ἐμαυτῷ τοῦ θράσους παρέξομαι. 275

Σ. 1. ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο, i. e. κατὰ δ., after the fashion.

260. "οἴσεται Ald. most edd. and many Mss.; but εἴσεται, which Scaliger and Barnes have noticed, is mentioned by the Schol., is found in the Cambr. Ms., in K. M., the membr., and in R. as a various reading: οἴσεται M. as a various reading, J. as an emendation. From πορευθήσεται the interpretation of the Scholiast, Valck. elicits ἔσεται, which Musgr. has introduced into the text. But he seems to have taken εἴσεται as the fut. of the verb εἶμι. Iph. A. 975. τάχ' εἴσεται σίδηρος, where Markl. quotes the present passage." Porson. Æsch. Cho. 299. θηλεία γὰρ φρήν· εἰ δέ μὴ, τάχ' εἴσεται. Εἶσομαι as the fut. of εἶμι occurs in Il. Ξ. 8. αὐτὰρ ἐγὼν ἔλθων τάχα εἶσομαι ἐς περιωπὴν: but the Attics use the pres. εἶμι in a fut.

sense, and εἶσομαι only as the fut. of οἶδα: see Matth. Gr. Gr. § 212.

265. "ἄδικος M. R. ed. King.; ὄρμῃται some Mss.; but almost all, as well as Aldus, add παῖς, which King and the Ms. K. omit, with whom Grotius coincides." Porson. τὸ θεόθεν Schol. τὴν τοῦ θεοῦ συμμαχίαν.

270. "Valck. prefers ᾧ καὶ, but it seems unnecessary." Porson. Cf. 156.

272. "Otherwise πανταχοῦ," Porson. "Aristoph. Thesm. 672. πανταχῇ διάβρυσον ὄμμα καὶ τὰ τῇδε καὶ τὰ δεῦρο πάντ' ἀνασκόπει καλῶς. Eur. Or. 1260. δόχμια νῦν κόρας διάφερ' ὁμμάτων Ἐκεῖθεν ἐνθάδ' εἴτ' ἐπ' ἄλλην σκοπιάν. Virg. Æn. xii. 558. huc atque huc acies circumtulit." Valck.

275. τὰ πιστὰ—τοῦ θράσους, Schol. τὴν πίστιν τοῦ θαρρῆν, ἧ ἔστι τὴν ἀσφάλειαν τοῦ θαρρῆν: the neuter sing. is more usual in this idiom: see Med. 179.

ὦν, τίς οὗτος ; ἢ κτύπον φοβούμεθα ;
 ἅπαντα καὶ τολμῶσι δεινὰ φαίνεται,
 ὅταν δι' ἐχθρᾶς πούς ἀμείβηται χθονός.
 πέποιθα μέντοι μητρὶ, κού πέποιθ' ἄμα,
 ἥτις μ' ἔπεισε δεῦρ' ὑπόσπονδον μολεῖν. 280
 ἀλλ' ἐγγὺς ἀλκῇ βῶμιοι γὰρ ἐσχάται
 πέλας πάρεσι, κοῦκ ἔρημα δάματα.
 φέξ' ἐς σκοτεινὰς περιβολὰς μεθῶ ξίφος,
 καὶ τάσδ' ἔρωμαι, τίνες ἐφεστᾶσιν δόμοις ;
 ξέναι γυναῖκες, εἶπατ', ἐκ ποίας πάτρας 285
 Ἑλληνικοῖσι δάμασιν πελάζετε ;
 Χο. Φοίνισσα μὲν γῇ πατρίς, ἡ θρέψασά με
 Ἀγήνορος δὲ παῖδες ἐκ παίδων δορὸς
 Φοῖβω μ' ἔπεμψαν ἐνθάδ' ἀκροβίνιον.
 μέλλων δὲ πέμπειν μ' Οἰδίπου κλεινὸς γόνος 290

277. "καὶ for γὰρ is the conjecture of Valck." Porson. Thus Horace: *Mors et fugacem persequitur virum*. "Καὶ for καίπερ is prefixed to participles, particularly by the poets: Il. E. 651. Ἐκτορα, καὶ μεμῶτα μάχης, χρῆσθαι ὅτω: also by Attic writers generally; but this use is rare in the tragic writers: in the extant plays of Eurip., perhaps it occurs nowhere else except in the *Rhesus* v. 73. ὥς ἂν τις αὐτῶν, καὶ νεὼς θρώσκων ἔπι, Νῶτον χαραχθεὶς κλίμακας ῥάνη φόνω. Soph. *Trach.* 1218. μενῶ σ' ἐγὼ καὶ νέρθεν ὦν, ἀραῖος εἰσαεὶ βάρυς. Grotius thus turns our passage: *Nam cuncta, quamvis fortibus, faciunt metum, Hostile quoties per solum carpunt viam*. Lucan viii. 5. of Pompey in his flight, *pavet ille fragorem Motorum ventis nemorum*." Valck. Cf. Hor. *Carm.* i. 23. A writer in the *Class. J.* lvi. 214. compares Shakesp. *Mach.* act ii. sc. 2. 'Whence is that knocking?—How is't with me, when every noise appals me?'

279. Cf. 368. φρονῶν εἶ, κοῦ φρο-

νῶν ἀφικόμην. Hec. 564. ὁ δ' οὐ θέλων τε καὶ θέλων.

283. φέρε—μεθῶ ξίφος, *let me return my sword*: see Med. 1272. Soph. Phil. 1452. φέρε νῦν στείχων χώραν καλέσω: the first person plural of the subj. is more usual in this imperative sense: as *ibid.* 539. ἐπίσχετον, μάθωμεν.

284. τίνες ἐφ., for τίνες ἐστὲ οἱ ἐφ.: cf. 145.

"τὰς ἐφεστῶσας δόμους Scaliger; which is shown to be deduced from a Ms. because K. has τὰς ἐφεστῶσας: J. τὰς ἐφεστῶσαι. Some Mss. also δόμους." Porson.

288. παῖδες ἐκ π. Cf. *Æn.* iii. 98. *Et nati natorum, et qui nascentur ab illis*.

290. μέλλων δὲ π.—κλ. γ., the nom. absolute for the gen., of which the following are instances: Eur. *Hipp.* 23. τὰ πολλὰ δὲ Πάλαι προκόψας, οὐ πόνου πολλοῦ με δεῖ. Soph. *Ant.* 260. Λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, Φύλαξ ἐλέγχων φύλακα: *Ced.* C. 1120. μὴ θαύμαζε,—Τέκν' εἰ φανέντ' ἄελπτα,

μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας,
ἐν τῷδ' ἐπεστράτευσαν Ἀργεῖοι πόλιν.
σὺ δ' ἀντάμειψαί μ', ὅστις ἂν ἐλήλυθας
ἐπτάστομον πύργωμα Θηβαίας χθονός.

Πο. πατὴρ μὲν ἡμῖν Οἰδίπους ὁ Λαῖου 295

ἔτιπτε δ' Ἰοκάστη με, παῖς Μενοικέως·
καλεῖ δὲ Πολυνεΐκην με Θηβαῖος λεώς.

Χο. ᾧ ξυγγένεια τῶν Ἀγήνορος τέκνων,
ἐμῶν τυράννων, ἃν ἀπεστάλην ὑπο,
γονυπετεῖς ἔδρας προσπιτνῶ σ', 300

ἄναξ, τὸν οἴκοθεν νόμον σέβουσα.

ἔβας, ἔβας, ᾧ χρόνῳ γὰρ πατράων.

μηκύνω λόγων, for τέκνων φανέντων. *Æsch. Cho.* 518. τὰ πάντα γὰρ τις ἐκχέας ἀνθ' αἵματος Ἐνός, μάτην ὁ μόχθος. See *Matth. Gr. Gr.* § 562. *Brasse* *Ced. T.* 60. Thus in *Virg. Æn.* xi. 552. *Telum immane, manu valida quod forte gerebat Bellator, solidum nodis et robore cocto; Huic natam, libro et sylvesti subere clausam, Implicat.*

291. (ἐπὶ) μαντ. σ.: *Hec.* 143. ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς, where see the note on this omission of the prep. before one of the nouns to which it belongs. See also *Monk* on *Eur. Hipp.* 114. *Horace Carm.* iii. 25. *quæ nemora aut quos agor in specus?* So *Virg. Æn.* vi. 692. *Quas ego te terras et quanta per æquora vectum Accipio?*

292. ἐν τῷδε, sc. *καιρῷ*: a frequent ellipsis: *Thuc.* iii. 72. ἐν δὲ τούτῳ, τῶν τε *Κερκυραίων κ. τ. λ.*

“πόλει *Eust.* II. B. p. 236, 36 = 179, 16. to whom *Valck.* refers, showing both constructions to be correct. The *Cambr. Ms.* has πόλις. But an unpublished *Schol.* on *Od. M.* 181. has πόλιν.” *Porson.* In *Eur. Med.* 1182 we find a dat.: διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο. In *Hipp.* 529. *Mss.* vary between οὖς and οἷς.

294. ἐπτ. π. *Soph. Ant.* 119. ἐπτά-
Eurip. Phæn.

πυλον στόμα: below 1073. ἐπτάπυργα κλείθρα.

298. ξυγγένεια for *ξυγγενής*, the abstract for the concrete: as *Soph. Ced. T.* 85. ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως, for *κηδεστής*. See *Med.* 1320.

300. “*Brunck* has injudiciously adopted the conjecture of *Valck.*, γονυπετεῖ σ' ἔδρα προσπιτνῶ. For if προσπιτνεῖν σε and προσπιτνεῖν ἔδραν are correct expressions separately, why may they not be so in conjunction? *Soph. Trach.* 49. πολλὰ μὲν σ' ἐγὼ Κατείδον ἤδη πανδάκρυτ' ὀδύρματα τὴν Ἡράκλειον ἐξοδὸν γοωμένην: where the more usual construction would be πανδάκρυτοις ὀδύρμασι.” *Porson.* The accus. γον. ἔδρας depends on κατὰ understood; in a kneeling posture: *Soph. Ced. T.* 2. τίνας ποθ' ἔδρας τάσδ' ἐμοὶ θοάξετε; *Ced. C.* 1166. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν;

301. Cf. *Orest.* 1521. προσκυνῶ σ', ἄναξ, νόμοισι βαρβάροισι προσπίτνων.

302. ᾧ occurs thus absolutely in *Æsch. Cho.* 929. as *Blomf.* has edited the passage: ἐπολολύξατ', ᾧ, δεσποσύνων δόμων Ἀναφυγάς. *Eur. Tro.* 335. βοάσατ' εὖ τὸν Ὀϊμένηιον, ᾧ, μακαρίαις αἰοδαῖς.

χρόνῳ, at length, after a long absence, longo post tempore, *Virg.*: 1058. χρόνῳ δ' ἔβα—*Οἰδίπους* ὁ τλάμων

ἰὼ πότνια, μόλε πρόδρομος,

ἀναπέτασον πύλας·

κλύεις, ᾧ τεκοῦσα τόνδε

305

μᾶτερ; τί μέλλεις ὑπώροφα μέλαθρα

περᾶν, θίγειν τ' ὠλέναις τέκνου;

Io.

Φοίνισσαν, ᾧ νεάνιδες,

βοᾶν ἔσω δόμων κλύουσα τῶνδε,

γῆρα τρομερὰν

310

ἔλκω ποδὸς βάσιν.

ἰὼ τέκνον,

χρόνῳ σὸν ὄμμα, μυρίαις ἐν ἡμέραις,

προσεῖδον ἀμφίβαλλε μα-

στὸν ὠλέναισι ματέρος,

315

παρηΐδων τ' ὄρεγμα,

βοστρύχων τε κυνόχρωτα χαίτας

πλόκαμον, σκιάζων δέραν ἐμάν.

Θηβαίαν τάνδε γὰν. Cf. 313. Valck. observes that χρόνῳ in this sense is of very frequent occurrence in Soph.; διὰ χρόνου elsewhere occurs: Iph. A. 636.

303. "ἰὼ twice Ald. and πρόδρομος, both contrary to Mss. in general." Porson.

310. γῆρα τρ.—βάσιν: Virg. Æn. ii. 509. Arma diu senior desueta treatmentibus ævo Circumdat nequidquam humeris.

310. 311. "Thus Aldus. γηραιῶ τρομερὰν ἔλκω ποδὶ Grot. C. L. γηραιῶ ποδὶ τρομερὰν ἔλκω ποδὸς many Mss. For ποδὸς in the latter reading Valck. prefers πάρος: but Musgr. correctly suggests, that πάρος put absolutely is inconsistent with the sense." Porson.

313. "μυρίαις τ' Ald. Grotius first excluded the copulative, with whom not a few Mss. coincide." Porson.

314. "ἀμφίβαλλε Ald. and some Mss. others ἀμφίβαλε. Again ματέρος in several Mss.: ματρὸς Ald." Porson.

315. The most obvious construction

is, embrace the bosom of your mother with your arms; which is also in conformity with the rule of Thom. Mag., Hec. 141. that μαζὸς applies to a man, μαστὸς to a woman: but as it is evident from v. 332. that the accus. κυανόχρωτα πλόκαμον cannot belong to Jocasta, it is necessary to have recourse to an enallage, and to refer μαστὸν to Polynices: surround your bosom with the arms of your mother: i. e. let your mother's arms enfold your bosom, as the Chorus, v. 307. invites Jocasta forth to embrace her son with her arms. Cf. 320. Otherwise ὄρεγμα may be governed by κατὰ understood and follow σκιάζων: in which case we may construe thus: enfold the bosom of your mother with your arms, enveloping my neck with your projected cheeks, and the dark ringlets of your clustering hair: cf. 300.

316. παρηΐδων ὕρ. for παρηΐδας ὄρεχθείσας, as πλ. βοστρύχων χαίτας for πλ. βοστρυχώδεος χ.: cf. 1507.

ἰῶ, ἰῶ μόλις φανείς
 ἄελπτα κἀδόκητα ματρὸς ὠλέναις, 320
 τί φῶ σε; πῶς ἅπαντα
 καὶ χερσὶ καὶ λόγοισι
 πολυέλικτον ἄδονάν
 ἐκείσε καὶ τὸ δεῦρο
 περιχορεύουσα, τέρψιν 325
 παλαιᾶν λάβω χαρμονᾶν;
 ἰῶ τέκος,
 ἔρημον πατρῶν ἐλίπες δόμον, *ἔλεος*
 Φυγὰς ἀποσταλεῖς ὁμαίμου λάβω. 330
 ἢ ποθεῖνός φίλοις,
 ἢ ποθεῖνός Θήβαις.
 ὅθεν ἐμάν τε λευκόχροα κείρομαι,
 δακρυόεσσαν ἰεῖσα πενθήρη κόμαν,

319. "μόλις K. R. which is more Attic. But in these particulars there is no certainty." Porson.

320. ἄελπτα for ἀέλπτως, as ἄνομα for ἀνόμως, 391.

322. "λόγοισι Ald. Schol. membr. Cant. J. M. R. and, I believe, others. From the other Mss. Grotius, Pierse, King, Burton, have given κόμαισι, and thus C. K. L. have it, and J. as a various reading. Musgr. ingeniously conjectures κόραισι, citing Lucret. iv. 1072. which Valck. had previously quoted: 'Nec constat, quid primum oculis manibusque fruuntur.' But a little less enthusiasm becomes a mother; and I have no doubt that the second reading was transferred hither from Hec. 825." Porson. Scholefield gives the following as the order of construction: πῶς περιχορεύουσα (σε) ἅπαντα ἐκείσε καὶ τὸ δεῦρο, λάβω καὶ χερσὶ καὶ λόγοισι πολυέλικτον ἄδονάν, τέρψιν παλαιᾶν χαρμονᾶν; This however being contrary to Porson's punctuation, we may consider πολυέλικτον ἄδ. as dependent on κατὰ understood: dancing round you in all directions,

here and there, with a pleasure variously expressed both by gestures and by words.

326. "παλαιᾶς χαρμονᾶς Ald. παλαιᾶν χαρμονᾶν, or παλαιᾶν χαρμονᾶν most Mss." Porson.

332. "Brunck omits τε. The passage seems corrupt." Porson. Scholefield suggests that ἐμάν τε λ. κείρομαι corresponds to ὃ δ' ἐν δόμοισι πρέσβυς, v. 337. where he proposes ὅ τ' ἐν δ. Λευκόχροα being an adjective, it would be better to remove the comma after κείρομαι, and connect it with κόμαν, making that accus. to depend on ἰεῖσα, which is used for the compound ἀφιεῖσα or ἀνιεῖσα, and taking κείρομαι in a reflexive sense; as Eur. Electr. 545. ἀλλ' ἢ τις αὐτοῦ τάφον ἐποικτεῖρας ξένος 'Εκείρατ', has shorn himself. A redundancy of epithets is not unusual in the choruses: see Med. 205. 834. The line may perhaps admit of emendation thus: ὅθεν ἐμὸν τε κείρομαι λευκὸν κάρα: cf. 383.

333. πενθήρη κόμαν: tearing, cutting off, or shaving the hair, were expressions of sorrow on the death of

- ἄπεπλος Φαρέων λευκῶν, τέκνον,
 δυσόρφναια δ' ἄμφι τρύχη 335
 τάδε σκότι' ἀμείβομαι.
 ὁ δ' ἐν δόμοισι πρέσβυς ὁμματοστερῆς,
 { ἀπήνας ὁμοπτέρου, }
 τᾶς ἀποζυγείσας δόμων,
 πόθον ἀμφιδάκρυτον αἰὲ κατέχων 340
 ἀνῆξε μὲν ξίφους
 ἐπ' αὐτόχειρά τε σφαγὰν,
 ὑπὲρ τέρεμνά τ' ἀγχόνας,
 στενάζων ἄρ᾽ ἀς τέκνοισ'
 σὺν ἀλαλαῖσι δ' αἰαγμάτων 345
 αἰὲν σκοτία κρύπτεται.

friends and other occasions : Eur. Alc. 100. χαῖτα τ' οὔτις ἐπὶ προθύροις Τομαῖος, ἃ δὴ νεκρῶν Πένθει πίτνει. Suppl. 972. παιδὸς ἐν οἴκοις Κεῖται μνάματα πένθιμοι Κουραὶ καὶ στέφανοι κόμας. Cf. 383.

334. ἄπεπλος φ. λ. for ἄνευ φ. λ. Med. 671. εὐνῆς ἄζυγες γαμηλίου. To the instances there given add Soph. Œd. C. 786. κακῶν ἄνατος : El. 1002. ἄλυπος ἄτης.

336. ἀμείβομαι, *I assume in stead, exchange them for* : cf. Eur. Hel. 1094. βοστρήχους τεμῶ, Πέπλων τε λευκῶν μέλανας ἀνταλλάξομαι : Tro. 496. τρυχηρὰ περὶ τρυχηρὸν εἰμένην χροὰ Πέπλων λακίσματ'.

338. ἀπ. ὁμ., a singular metaphor for a pair of brothers : Schol. ζεύγους συγγενικοῦ ἀπὸ μεταφορᾶς τῶν ὁμοειδῶν ὀρνέων, ἃ, ἀπὸ τοῦ τοῖς αὐτοῖς πτεροῖς χρῆσθαι, γνωρίζουσι τὴν ἑαυτῶν συγγένειαν καὶ τὸ ὁμοειδέες. By a similar metaphor ζεύγος and ξυμῶρs are applied to persons : Œsch. Ag. 43. ὄχυρὸν ζεύγος Ἀτρειδᾶν : on ξυμῶρs see Med. 1142. and below 1101. 1634. Παρήγορος, παράσειρος, σειραφόρος are similarly transferred from their primary sense, which relates to animals : in illustrating the latter word, Blomf. on Œsch. Ag. 815. cites Shakspeare M.

W. of Windsor, ii. 2. 'you and your coach-fellow Nym.' The word yoke-fellow has obviously a similar origin. Translate literally thus : *always retaining a tearful regret for the well-matched pair which is unyoked from the house* : i. e. bitterly deploring the dissension by which the brothers are separated : ὁμόπτερος has the same sense in Eur. El. 530. πολλοῖς δ' ἂν εὔροις βοστρήχους ὁμοπτέρους Καὶ μὴ γεγῶσιν αἵματος ταυτοῦ.

343. τέρεμνα : another orthography is τέραμνα, which Jones thus deduces : 'Τέραμνον for κέραμνον from κέραμος, a tile ; as κείνος becomes τῆνος, κῆλον telum, κοίρανος τύραννος.' Ἀγχόνας may be the Doric gen. or the accus., in one case dependent on σφαγὰν, in the other on ἐπί : the former seems preferable : *suicide by means of a sword or a rope from the roof*.

345. "Thus Aldus. Mss. vary : ἀλαλαῖσι, ἀλαλαγαῖσι, ἀλλαγαῖσι. Eustathius on Il. Δ. p. 494, 15=377, 1. ἀλαλαῖς. Αἰὲν, which Aldus omits, is inserted by many Mss. before αἰαγμάτων." Porson. Schol. ἀλαλαὶ κυρίως αἱ τῶν θυσίων εὐχαί. It sometimes denotes a joyful sound : Eur. Hel. 1343. λύπαν ἀλλάξαιτ' ἀλαλᾷ. Ἀναλαλάζω is found below 1410.

σὲ δ', ὦ τέκνον, καὶ γάμοισι δὴ κλύω

ζυγέντα παιδοποιὸν ἀδονάιν

ξένοισιν ἐν δόμοις ἔχειν,

ξένον τε κῆδος ἀμφέπειν·

350

ἄλαστα ματρὶ τᾷδε Λα-

ῖῳ τε τῷ παλαιγενεῖ,

γάμων ἐπακτὸν ἄταν.

ἐγὰ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς

νόμιμον ἐν γάμοις

355

ὡς πρέπει ματρὶ μακαρία·

ἀνυμέναια δ' Ἴσμηνὸς ἐκηδεύθη

347. "King has added τὲ before καὶ from the Ms. K. Pierson much more judiciously reads καινοῖς, which Valck. supports from Sophocles and Statius; but neither is the particle καὶ unmeaning, nor is this kind of verse unusual in the tragic writers." Porson. See v. 1033. and Metrical Systems, Hec. p. lvi. Δῆ may be expressed by then.

351. "τάδε commonly, and in 353. ἐπακτάν. By changing the latter into ἐπακτὸν, and adopting τᾷδε from K. R. I have made three dimeter iambs. Valck. objects to Λαῖω, for two reasons: 1. because he is called παλαιγενής, 2. because Laius held Polynices and the whole family in detestation. But παλαιγενής means no more than παλαιός, as Strepsiadēs even when alive is called παλαιογενής by Aristoph. Nub. 357. Again, I see no reason why Laius should not by this time have become reconciled to his family: οὐκ ἔρ' ἔμελλες Οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου; Even Œdipus, who had imprecated the direst curses on his son, 65. 344. 484. 777. 890. 1068. at length exclaims, 1715. ὦ φίλα πεσέματα' ἄθλι' ἀθλίου πατρός. Brunck and Beck have substituted Κάδμω. Again σῶ Ald. τῷ Mss. as Grotius. γάμων ἐπακτὸν Flor. according to Barton." Porson. Γάμων ἐπακτὸν ἄταν is to be

taken in apposition with ξένον κῆδος, the two intervening lines being parenthetical. Eur. Alc. 361. τὴν φίλην ἐν ἀγκάλας Δόξω γυναῖκα, καίπερ οὐκ ἔχων, ἔχειν Ψυχρὰν μὲν, οἶμαι, τέρψιν. See also Monk on v. 7.

ματρὶ τᾷδε, i. e. ἐμοὶ, spoken δεικτικῶς, as ἀνδρὶ τῷδε, Med. 1334. Thus Horace Sermon. i. 9, 45. haberes Magnum adiutorem, posset qui ferre secundas, Hunc hominem velles si tradere, i. e. me.

354. "οὔτι six Mss. at least; which is perhaps the true reading." Porson. Schol. ἔθος ἦν τὴν νύμφην ὑπὸ τῆς μητρὸς τοῦ γαμοῦντος μετὰ λαμπάδος εἰσάγεσθαι. On this ceremony usual at marriages, see Med. 1023. Travels of Anach. vi. 95.

355. "γόνιμον, Plut. de Exil. p. 606. F. Valck. cites Iph. A. 738. ἐγὼ παρέξω φῶς, ὃ νυμφίους πρέπει. Οὐχ ὁ νόμος οὗτος." Porson.

357. Literally: Ismenus was affianced without the nuptial rite of drawing water: i. e. no water was drawn from the river Ismenus on the occasion of your marriage, your country took no interest in your new alliance. Schol. οὐ μετείχε τῶν σῶν ὑμεναίων, οὔτε τῇ σῇ πρὸς τὸν Ἀδραστον ἐπιγαμβρία συνήσθη, οὐ γὰρ ἐδέξω τὰ παρ' αὐτοῦ λουτρά. Potter: 'his unconscious stream Ismenus rolled, and his delicious wave

λουτροφόρου χλιδᾶς
 ἀνὰ δὲ Θηβαίαν πόλιν
 ἐσιγάθη σᾶς ἐσοδος νύμφας.

360

ὄλοιτο τάδ', εἴτε σίδαρος,
 εἴτ' ἔρις, εἴτε πατὴρ ὁ σὸς αἴτιος,
 εἴτε τὸ δαιμόνιον κατεκάμασε
 δάμασιν Οἰδιπόδα·

πρὸς ἐμὲ γὰρ κακῶν ἔμολε τῶνδ' ἄχῃ. 365

Χο. δεινὸν γυναιξὶν αἱ δι' ὠδίνων γοναί,
 καὶ φιλότεκνόν πως πᾶν γυναικεῖον γένος.

Πο. μῆτερ, φρονῶν εὔ, κοῦ φρονῶν ἀφικόμην
 ἐχθροὺς ἐς ἄνδρας· ἀλλ' ἀναγκαίως ἔχει
 πατρίδος ἐρᾶν ἅπαντας· ὅς δ' ἄλλως λέγει, 370
 λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει.
 οὕτω δὲ τάςβους εἰς φόβον τ' ἀφικόμην,

Filled not the bridal bath.' Æsch. Prom. 570. Τὸ διαμφίδιον Δέ μοι μέλος προσέπτα, τόδ', ἐκείνῳ θ', ὅτ' ἀμ—Φι λουτρά καὶ λέχος σὸν ὑμεναῖον ἴσταται γάμων. On the idiom ἀνυμέναια λουτρ. χλ. for ἀνευ λ. χλ. see above 334. Cf. Hec. 416.

361. "ὄλοιθ' ὁ τάδε Valck. δράσας [or μῆσάμενος, cf. 811.] or something similar being understood; and thus Brunck has edited." Porson. Schol. ἀπόλοιτο τάδε τὰ κακὰ, καὶ μεταβλήθειν εἰς ἀγαθά.

363. κατεκάμασε, has revelled: Hec. 363. κωμάζει· ὑβρίζει μετὰ μέθης.

365. A dimeter dochmiac.

366. δεινόν, binding, a strong tie upon the affections: Eur. Iph. A. 917. Δεινὸν τὸ τίκτειν· καὶ φέρει φίλτρον μέγα, Πᾶσιν τε κοινὸν, ὥσθ' ὑπερκάμνειν τέκνων. Andr. 977. τὸ συγγενὲς γὰρ δεινόν. Æsch. S. c. Th. 1033. δεινὸν τὸ κοινὸν σπλάγχχον: δεινός is generally deduced from δειδω, to fear, but it may equally come from δέω, to bind, δεενός, δεινός.

367. This use of the enclitic πως

answers to the Latin *nescio quomodo*, *nescio quo pacto*.

368. φρ. εὔ, κοῦ φρ. Potter: 'With confidence, though mixed with some distrust:' cf. 279.

371. λόγοισι χαίρει, amuses himself with words. "Theognis 87. Μὴ μ' ἔπειν μὲν στέργε, νόον δ' ἔχε καὶ φρένας ἄλλῃ. Eur. Andr. 451. οὐ λέγοντες ἄλλα μὲν Γλώσση, φρονούντες δ' ἄλλ', ἐφευρίσκεσθ' αἰεὶ; The formula λόγοισι χαίρειν Eurip. has elsewhere expressed by γλώσση χαρίζεσθαι, Orest. 1528. δειλία, γλώσση χαρίζει, τᾶνδον οὐχ οὕτω φρονῶν." Valck. Compare v. 1433. below: τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκεῖσε δέ.

372. "τάρβος Grot. K. [cf. 291.] οὕτω τάρβους for εἰς τοῦτο τάρβους seems to me an extraordinary expression. In Heracl. 214. γένους μὲν ἦκεις ὧδε τοῖςδε, Δημοφῶν, ἦκεις is for προσήκεις. I should prefer οὕτω δ' ἐτάρβουν." Porson. "I consider no change necessary, Electr. 746. πῶς ἀγῶνος ἦκομεν;" Schæfer. Schol. τάρβος μὲν, ἣ ἐν ψυχῇ δειλία, ἥτις τὴν καρδίαν πατάξασα, καὶ

μή τις δόλος με πρὸς κασιγνήτου κτάνη,
 ὅσπερ ξιφὴν χειρὶ ἔχων, δι' ἄστεος
 κυκλῶν πρόσωπον ἦλθον· ἐν δέ μ' ὠφελεῖ, 375
 σπονδαὶ τε καὶ σὴ πίστις, ἣ μ' εἰσήγαγες
 τείχη πατρῶα· πολύδακρυς δ' ἀφικόμην
 χρόνιος ἰδὼν μέλαθρα, καὶ βαμοὺς θεῶν,
 γυμνάσιά θ', οἷσιν ἐνετράφην, Δίρκης θ' ὕδαρ,
 ὧν οὐ δικαίως ἀπελαθεῖς, ξένην πόλιν 380
 ναίω, δι' ὅσων νᾶμ' ἔχων δακρυρροοῦν.
 ἀλλ', ἐκ γὰρ ἄλγους ἄλγος αὖ, σὲ δέρομαι
 κάρα ξυρηκὲς καὶ πέπλους μελαγχίμους

αὐτὴν τὴν βοὴν τείρει καὶ δαμάζει, καὶ ἀφώνους ἡμᾶς καθίστησι. Φόβος δὲ, ἡ πρὸς φυγὴν κινουῦσα ὁρμὴ τῆς ψυχῆς, ἀπὸ τοῦ φέβω, τοῦ φεύγω, γενομένη.

376. “εἰσήγαγε commonly: εἰσήγαγεν K. εἰσήγαγες Flor. which Valck. properly approves.” Porson. Cf. Hec. 293. The same use of the pronoun possessive for the gen. of the personal pron. is frequent in Latin: Cic. Catil. i. *nostra, qui remansissemus, caede contentum te esse dicebas.*

379. “ἀνετράφην D. J. Cant. ἐτράφην K. Scal. But ἐνετράφην Plut. ii. p. 526. F.” Porson.

381. “δι' ὅσων ὅμμ' Ald. Mss. generally, with Eustathius on Il. Γ. p. 432, 12=328, 21. who cites ἔχω. But Musgr. has νᾶμ' for ὅμμ' comparing very apposite passages from Herc. Fur. 98. ἀλλ' ἡσύχαζε καὶ δακρυρροὺς τέκνων Πηγάς ἀφαίρει: 626. καὶ νάματ' ὅσων μηκέτ' ἐξάνιετε. Sophocles has said πηγάς δακρύνων Antig. 803. παγὰ δακρύνων Trach. 852. ib. 919. καὶ δακρύνων ῥήξασα θερμὰ νάματα. Eur. Herc. Fur. 448. δακρύνων ὥς οὐ δύναμαι κατέχειν Γραίας ὅσων ἔτι πηγάς. Alcest. 1088. (ἐκ δ' ὀμμάτων Πηγαὶ κατερρώγασιν.)” Porson. Æsch. Prom. 406. δακρυσίστακτον ἀπ' ὅσων ῥαδινῶν ῥέος παρείαν νοτίοις ἔτεγγε παγαῖς. Δι' ὅσων, Musgr. remarks, may be rendered in my eyes, as Soph. Antig.

639. οὕτω γὰρ, ὡ παῖ, χρή διὰ στέρνων ἔχειν. Eur. Bacch. 732. ἔπεσθε θύρσοις διὰ χερῶν ὠπλισμέναι.

382. On this parenthetical use of γὰρ after ἀλλὰ see note on Med. 1063. “Eur. Alc. 1058. ἀλλ' ἄλγος ἄλγει τοῦτ' ἂν ᾦν προσκείμενον: Tro. 591. ἐπὶ δ' ἄλγεσιν ἄλγεα κείται: 701. ἀλλ' ἐκ λόγου γὰρ ἄλλος ἐκβαίνει λόγος. Hom. Il. T. 290. ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰέ. Eur. Iph. T. 191. μόχθος δ' ἐκ μόχθων αἴτσοι: 865. ἄλλα δ' ἐξ ἄλλων κυρεῖ: Hec. 684. ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ: Or. 968. ἕτερα δ' ἐτέροις (ἕτερος P.) ἀμείβεται Πήματ' ἐν χρόνῳ μακρῷ: Hipp. 866. τόδ' αὖ νεοχμὸν ἐκδοχαῖς Ἐπιφέρει θεὸς κακόν.” Valck.

383. Cf. 333. Alc. 437. Πᾶσιν δὲ Θεσσαλοῖσιν, ὧν ἐγὼ κρατῶ, Πένθους γυναικὸς τῇσδε κοινοῦσθαι λέγω, Κουρᾷ ξυρηκεῖ, καὶ μελαμπέπλῳ στολῇ.

“μελάγχμιος, clothed in black. Χίμα was perhaps allied to χιτῶν, and formed from κέχμαι, as χιτῶν from κέχεται, perf. of some verb χίω. The termination of χιμος in δύσχιμος seems to have a different meaning. And Eustathius is of opinion that χιμος is a mere termination in μελάγχμιος. But even terminations are not formed without a reason.” Valpy's Fundamental Words of the Greek Language.

- ἔχουσιν οἶμοι τῶν ἐμῶν ἐγὰ κακῶν.
 ὡς δεινὸν ἔχθρα, μῆτερ, οἰκείων φίλων, 385
 καὶ δυσλύτους ἔχουσα τὰς διαλλαγὰς.
 τί γὰρ πατὴρ μοι πρέσβυς ἐν δόμοισι δρᾷ,
 σκότον δεδορκώς; τί δὲ κασίγνηται δύο;
 ἥπου στένουσι τλήμονας φυγὰς ἐμάς;
 Ιο. κακῶς θεῶν τις Οἰδίπου φθείρει γένος 390
 οὕτω γὰρ ἤρξατ', ἄνομα μὲν τεκεῖν ἐμὲ,
 κακῶς τε γῆμαι πατέρα σὸν, Φῶναί τε σέ.
 ἀτὰρ τί ταῦτα; δεῖ φέρειν τὰ τῶν θεῶν.
 ὅπως δ' ἔρωμαι, μή τι σὴν δάκω φρένα,
 δέδοιχ', ἃ χρεῖζω· διὰ πόθου δ' ἐλήλυθα. 395
 Πο. ἀλλ' ἐξερώτα, μηδὲν ἐνδεὲς λίπης·

384. "The repetition of the pronoun is very tame. I suspect that the error originated from a difference in the reading, οἱ ἐγὼ and οἶμοι. Both having been admitted into the text, as frequently happens, the true reading became displaced. I read therefore, οἶμοι τῶν ἐμῶν τλήμων κακῶν. Besides τλήμων might have been lost from the similarity of the letters τεμῶν. Hel. 1243. ἔθαπτον· οἱ γὰρ τῶν ἐμῶν τλήμων κακῶν. Or if any should prefer οἱ γὰρ, from this passage in the *Helena*, I should not object." *Porson*. As an instance of a redundancy of prepositions in some measure vindicating the reading of the present passage, *Erfurdt* cites *Soph. Trach.* 971. ᾧ μοι ἐγὼ σοῦ, πάτερ, ᾧ μοι ἐγὼ Μέλκος, τί πάθω;

386. *δυσλύτους*, difficult of adjustment, incorrectly *δυσλυτοὺς* in *Scholefield's* and former edd. *Eur. Med.* 520. δεινὴ τις ὀργὴ καὶ δυσίατος πέλει· ὅταν φίλοι φίλοισι συμβάλλωσ' ἔριν.

388. *σκ. δεδορκώς*: *Milton's* expression, *darkness visible*, will occur to the reader: let him compare also *Soph. Oed. T.* 419. βλέποντα νῦν μὲν ὕρθ', ἔπειτα δὲ σκότον: 1273. ἀλλ' ἐν σκό-

τω τὸ λοιπὸν οὓς μὲν οὐκ ἔδει Ὀψοίλαθ'. *Eur. Bacch.* 510. ὡς ἂν σκότιον εἰσορᾷ κνέφας.

389. "τλήμονες *Ald. Mss.* *Markland* conjectures *τλήμονος*; but *Brunck* better *τλήμονας*, quoting *Hippol.* 1191. (where the membr. have *τλήμονος*) *Phan.* 1724. *Bacch.* 1350. Add *Electr.* 233. ποῦ γῆς ὁ τλήμων, τλήμονας φυγὰς ἔχων;" *Porson*.

393. τὰ τῶν θεῶν, the dispensations of the Gods: *Sophocles* has expressed this more fully, *Phil.* 1316. ἀνθρώποισι τὰς μὲν ἐκ θεῶν τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν. Cf. 414.

394. "μὴ τὴν σὴν *Cant.* μὴ τε σὴν *Leid. pr.* μὴ τι *Eust. Il. E. p.* 575, 7=437, 2." *Porson*. *Schol.* τοῦτο οὕτως συντακτέον, δέδοικα ὅπως ἔρωμαι ἐκεῖνα ἃ χρῆζω, μὴ δάκω καὶ λυπήσω τὴν σὴν φρένα: δέδοικα ὅπως ἔρωμαι, vereor ut possim rogare, I fear to ask. Cf. *Orest.* 537. ἐγὼ τοι πρὸς σέ δειμαίνω λέγειν, Ὅπου σε μέλλω σὴν τε λυπήσειν φρένα.

395. "ἐλήλυθα *Ald. Grot. and, I* believe, all *Mss.* From that of *Her-vagius* ἐλήλυθας has been introduced into some edd." *Porson*. On periphrases, with the prep. διὰ, see *Hec.* 667.

ἂ γὰρ σὺ βούλει, ταῦτ' ἐμοὶ, μῆτερ, φίλα.

Ιο. καὶ δὴ σ' ἐρωτῶ πρῶτον, ὣν χρέζω τυχεῖν.

τί τὸ στέρεσθαι πατρίδος, ἢ κακὸν μέγα;

Πο. μέγιστον· ἐργῷ δ' ἐστὶ μεῖζον ἢ λόγῳ. 400

Ιο. τίς ὁ τρόπος αὐτοῦ; τί φυγάσιν τὸ δυσχερές;

Πο. ἐν μὲν μέγιστον, οὐκ ἔχειν παρρήσιαν.

Ιο. δούλου τόδ' εἶπας, μὴ λέγειν ἅ τις φρονεῖ.

Πο. τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεῶν.

Ιο. καὶ τοῦτο λυπρὸν, ξυνασοφεῖν τοῖς μὴ σοφοῖς. 405

Πο. ἀλλ' εἰς τὸ κέρδος παρὰ φύσιν δουλευτέον.

Ιο. αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.

398. καὶ signifies readiness, and δὴ is hortatory: Hoegen. Part. p. 90. ed. Seager.

401. "Valck. had intended to edit τίς δ' ὁ from Stobæus xxxvii. p. 226, 50. had the printers been accommodating. But since all the Mss., Aldus, Plutarch de Exil. p. 605. E. and the first ed. of Stobæus omit δ', I have omitted it. Again Mss. hesitate between *δυστυχῆς* and *δυσχερές*. The latter is better; in which Plutarch, Teles and Stobæus agree." Porson.

402. "Edd. and Mss. have ἔχει. Plutarch, Stobæus l. c., Teles in Stobæus xxxviii. p. 236, 17. Valck., Brunck, and others have approved of the emendation of Arnald, ἔχειν. This also the Ms. L. has, from a correction indeed, but of the same hand, and the same time." Porson. Cf. Eur. Ion 686. Κἂν τοῖς λόγοισιν ἀσπὸς ἦ, τό γε στόμα Δοῦλον πέπαται, κοῦκ ἔχει παρρησίαν.

403. δούλου τόδ' εἶπας, elliptically for τόδε δ' εἶπας ἐστὶ δούλου, as Med. 703. τόδ' ἄλλο καὶνὸν αὖ λέγεις κακόν.

404. "τὴν τῶν κρατούντων ἀμαθίαν Plut. τὰς τῶν πολιτῶν ἀμαθίας the Schol. notices as a various reading." Porson. Valck. attributes the substitution of *πολιτῶν* for *κρατούντων* to an actor, who had met with an unfavourable

reception from his audience. Comp. Hec. 404. τοῖς κρατοῦσι μὴ μάχου. Soph. El. 342. τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα: 398. τοῖς κρατοῦσι δ' εἰκαθεῖν. "Cic. Epist. Att. ii. 25. Sed nos tenemus præceptum illud; τὰς τῶν κρατούντων." Barnes.

405. "This compound not seeming consistent with analogy, Valck. wished to correct *ξυμψοφεῖν*, Pierson *ξυννοσεῖν*. For my part I should prefer *συννοσεῖν*, could I venture to make any alteration. But I am not certain whether Eurip. may not have violated rules for the sake of a stronger antithesis." Porson. Valck. thus states the grounds of his objection: that from dissyllable substantives, *πόρος*, *νόμος*, *λόγος*, *θυμὸς*, *τόνος*, *κόσμος*, are formed adj. and verbs, as *ἄπορος*, *ἀπορεῖν*, *ἄνομος*, *ἀνομεῖν*, *ἄθυμειν*, *ἀλογεῖν*, *ἀτονεῖν*, *ἀκοσμεῖν*: but that from dissyllable adj. *σοφὸς*, *κακὸς*, *κομψὸς*, *φίλος* &c. are formed only adj. *ἄσοφος*, *ἄκακος*, *ἄκομψος*, *ἄφιλος* &c. and not such verbs as *ἀσοφεῖν*, *ἀκακεῖν*, *ἀφιλεῖν* &c.

406. "ὕπου τὸ κέρδος Lucian. i. p. 710. Plut. Demetr. p. 895. A. which is equally good with the received reading." Porson.

407. Æsch. Ag. 1658. οἷδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.

- Πο. καλοῖς βλέπουσί γ' ὄμμασιν, μέλλουσι δέ.
 Ιο. οὐδ' ὁ χρόνος αὐτὰς διεσάφησ' οὔσας κενάς;
 Πο. ἔχουσιν Ἀφροδίτην τιν' ἠδεῖαν κακῶν. 410
 Ιο. πόθεν δ' ἐβόσκου, πρὶν γάμοις εὐρεῖν βίον;
 Πο. ποτὲ μὲν ἐπ' ἡμαρ εἶχον, εἴτ' οὐκ εἶχον ἄν.
 Ιο. φίλοι δὲ πατρός καὶ ξένοι σ' οὐκ ὠφέλουν;

Soph. Ant. 1262. ἐλπίσιν δὲ βόσκομαι.
 Eur. Bacch. 573. ἐλπίσιν δ' ἐβόσκετο.

409. διεσάφησ' οὔσας for εἶναι: the same constr. as with the verb δείκνυμι: Eur. Med. 548. δείξω πρῶτα μὲν σοφὸς γεγώς: δηλώω, ἀποφαίνω, and all verbs of the same signif., are followed by participles.

410. "θεὸν Ald. but most Mss. κακῶν. Musgr. conjectures νόσον, which is not far removed, if N be put only once: ΗΔΕΙΑΝΘΕΟΝ." Porson. Campbell: 'Auspicious Hope! in thy sweet garden grow Wreaths for each toil, a charm for every woe!'

411. Monk on Soph. El. 1058. "Εὐρεῖν here signifies to obtain, in which sense the middle εὐρέσθαι is far more frequent. Dawes in his Miscell. Crit. p. 225. says, 'Quod Latini dicunt nancisci, consequi, id apud Græcos denotat verbum non jam activum εὐρεῖν, sed medium εὐρέσθαι.' He was mistaken however in this exclusive canon (which was suggested by Ammonius p. 61.) as is shown by this passage, (ἀφ' ὧν τ' ὕνασιν εὐρωσιν,) and by two others quoted in Schæfer's notes: 1305. μέγ' εὐρεῖν κέρδος: Trach. 284. Ἐξ ὀλβίων ἄζηλον εὐρουσσαι βίον. Eur. Bacch. 970. ὥστ' οὐρανῷ στηρίζον εὐρήσεις κλέος."

412. "Brunck has edited αὐ from the conjecture of Reiske and Valck. But the meaning is: *aliquando victum habere solebam, aliquando non habere.* For Brunck's observation on Soph. Phil. 290. that ἂν rarely possesses that force in a negative proposition is disproved by that very passage: ταῦτ' ἂν ἐξέρπων τάλας Ἑμχανώμην· εἴτα πῦρ ἂν οὐ παρήν. He has committed a si-

milar error in Hec. 736. but the reverse in Aristoph. Nub. 394. ἀλλ' ὁ κεραυνὸς πόθεν αὐ φέρεται; where, although three of the earliest edd. and most of the Mss. have αὐ, he has himself edited ἂν on the authority of one only. But to return to our verse. I will bring forward two passages from the Birds of Aristophanes, which have been slightly corrupted from ignorance of this construction: 505. χά-πόθ' ὁ κόκκυξ εἶποι κόκκυ, τότε γ' οἱ Φοίνικες ἅπαντες τοὺς πυροὺς ἂν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις ἐθέριζον. Thus Kuster for τόθ' οἱ Φ. But in the Ms. of Brunck, τοτ' αὐ οἱ Φ. i. e. τότ' ἂν οἱ Φ.: 520. ὤμυν τ' οὐδεὶς τότ' ἂν ἀνθρώπων θεὸν, ἀλλ' ὄρνιθας ἅπαντες. Δάμπων ὤμυνσ' ἔτι καὶ νυνὶ τὸν χῆν', θπαν ἐξαπατᾷ τι. Brunck by transposing the words has formed a wretched anapestic, ἀνθρώπων τότε, when the reading was so obvious τότ' ἂν ἀνθρώπων. In the Peace 626. the reading was, Οὐδὲν αἰτίων ἀνδρῶν γε τὰς κράδας κατήσθιον, but Invernizius from the Ravenna Ms. has given, Οὐδὲν αἰτίων ἂν ἀνδρῶν." Porson. "The adv. ἂν, with the indicative, particularly of the imperfect, often expresses the repetition of an action, the *habitude*. Herod. iii. 51. ὁ δὲ, ὅπως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνετ' ἂν καὶ ἀπὸ ταύτης.—ἀπελαυνόμενος δ' ἂν ἦτε ἐπ' ἐτέρην τῶν ἐταίρων. Comp. i. 42. iii. 119. vii. 211. Plat. Apol. S. p. 51. διηρώτων ἂν αὐτοὺς, τί λέγοιεν. Xen. Mem. iv. 6, 13. εἰ δέ τις αὐτῷ περὶ του ἀντιλέγοι—ἐπὶ τὴν ὑπόθεσιν ἐπανήγειν ἂν πάντα τὸν λόγον." Matth. Gr. Gr. § 598.

- Πο. εὔ πρᾶσσε· τὰ φίλων δ' οὐδέν, ἣν τις δυστυχῇ.
 Ιο. οὐδ' ἡυγένειά σ' ἤρην εἰς ὕψος μέγα; 415
 Πο. κακὸν τὸ μὴ "χεῖν· τὸ γένος οὐκ ἔβοσκε μέ.
 Ιο. ἡ πατρὶς, ὡς ἔοικε, φίλτατον βροτοῖς.
 Πο. οὐδ' ὀνομάσαι δύναι' ἄν, ὡς ἐστὶν φίλον.
 Ιο. πῶς δ' ἤλθεις "Αργος; τίν' ἐπίνοιαν ἔσχεθες;
 Πο. ἔχρησ' "Αδράστῃ Λοξίας χρησμόν τινα. 420
 Ιο. ποῖόν τι τοῦτ' ἔλεξας; οὐκ ἔχω μαθεῖν.
 Πο. κάπρη λέοντί θ' ἀρμόσαι παίδων γάμους.
 Ιο. καὶ σοὶ τί θηρῶν ὀνόματος μετῆν, τέκνον;
 Πο. οὐκ οἶδ'. ὁ δαίμων μ' ἐκάλεσεν πρὸς τὴν τύχην.

414. "εὔ πρᾶσσε Valck. interprets by *μηδαμῶς*, and compares with *ζηλῶ σ' Med. 60. εὐτυχοῖς, ὄναιο*. But, as Brunck has observed, the participle δ' is in the way, and therefore Valck. wished it removed; but all edd. and Mss. retain it; also Plut. p. 696. E. Sextus Empiricus adv. Math. i. 279. an anonymous writer among the Rhetoricians of Aldus ii. p. 371, 21. The sense is the same, as in the well-known verse, (Ovid, Trist. i. 8, 5.) 'Donec eris felix, multos numerabis amicos.' " Porson. "The neuter of the article is often put absolutely with the gen. of a subst., and in that case signifies: 1. Every thing to which the subst., which is put in the gen., refers, all that concerns it, that arises from it, that belongs to it. Eur. Ph. 414. Ιο. φίλοι δὲ πατρὸς καὶ ξένοι σ' οὐκ ὠφέλουν; ΠΟΛ. εὔ πρᾶσσε· (to expect assistance from them, one must be fortunate :) τὰ φίλων δ' οὐδέν, ἣν τις δυστυχῇ, the assistance of friends is nothing: 393. τὰ τῶν θεῶν, the visitation of the gods. Suppl. 78. τὰ τῶν φθιτῶν, honores mortuorum." Matth. Gr. Gr. § 284.

416. "μὴ ἔχειν less accurately Ald. τὸ γένος δ' Plut. and some Mss. but not Galen in Protr." Porson. Cf. Ion 271. τὸ δὲ γένος μ' οὐκ ὠφελεῖ.

418. "δύναμι' ἄν, which, however barbarous, Mss. and Stobæus retain, Markland properly corrects. Dawes M. Cr. p. 251. has removed a similar error from *Æsch. Prom. 757.*" Porson.

419. "ἔσχε Aldus, with not a few Mss. But *ἔσχεθες* in five, according to Burton; and thus Grot. C. K. L. Leid. sec." Porson. See Monk Hipp. 1284.

421. "All edd. punctuate thus: ποῖον; τί τοῦτ', that ποῖον may be referred to χρησμόν. But I have preferred the other method." Porson. On ἔχω for δύναμαι, see Med. 492.

422. "παίδων L. which might be preferable, were it not possible that one Ms. might be accidentally corrupted into the semblance of a true reading." Porson.

423. "King has edited *θηρὸς* from K. and thus C. Leid. But, not to notice the *ὁμοιοτέλετον*, the other reading is in itself better. For since Jocasta could not know which of the animals Adrastus considered Polynices to resemble, she uses the plur. number with propriety, as below she is said to snatch the sword ἐκ νεκρῶν and νεκρῶν πάρα 1470. 1593. Again 425. ἔχεις C." Porson.

- Ιο. σοφὸς γὰρ ὁ θεός· τίνι τρόπῳ δ' ἔσχες λέχος; 425
 Πο. νύξ ἦν· Ἀδράστου δ' ἦλθον εἰς παραστάδας.
 Ιο. κοίτας ματεύων, ἧ φυγὰς πλανώμενος;
 Πο. ἦν ταῦτα, κατὰ γ' ἦλθεν ἄλλος αὖ φυγὰς.
 Ιο. τίς οὗτος; ὡς ἄρ' ἄθλιος κακείνους ἦν.
 Πο. Τυδεὺς, ὃν Οἰνέως φασὶν ἐκφῦναι πατρός. 430
 Ιο. τί θηρσὶν ὑμᾶς δῆτ' Ἀδραστος εἵκασε;
 Πο. στρωμνῆς ἐς ἀλκὴν οὔνεκ' ἦλθομεν πέρι.

425. "Eurip. seems to have employed the expression *τίνι τρόπῳ* only in the later plays. In the *Hippolytus* 909. τί χρῆμα πάσχει; τῷ τρόπῳ διόλυνται; 1008. δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρη; 1171. πῶς καὶ διώλετ' εἰπέ· τῷ τρόπῳ δίκης Ἐπαισεν αὐτὸν ῥόπτρον αἰσχρόναντά με; In the *Medea*, *Alcestis*, and *Heraclidæ*, which three tragedies are among the oldest, I find neither *τίνι τρόπῳ* nor *τῷ τρόπῳ*. *Æschylus* and *Sophocles* seem to have had no certain rule on this point. In the former, *Pers.* 771. 795. *τίνι τρόπῳ* occurs, and in the latter, *Ced. T.* 10." *Elmsl. Bacch.* 425.

426. *παραστάδας*. *Eur. Andr.* 1118. *Iph. T.* 1160. "Pertinent nempe *παραστάδες* ad portam s. ostium, et a poetis sæpe pro *ipsa janua* ponuntur. *Antas* Latine dici, et esse columnas s. pilas quadratas ad latera ostiorum positas docet *Salmasius Exerc. p.* 1216." *Schneider Epimetr. ad Xen. Mem. iii.* 8, 9. *Stattius*, alluding to the same circumstance, says of *Polynices*, *Theb. i.* 388. *ignotæ acclinis postibus aulæ*.

427. "ἦ, a bad conjecture of *Canter's*, is supported by the *Ms. L.* *Aldus* and most *Mss.* have *μαστεύων*, as also in other places; but *ματεύων* is in the better *Leyden Ms.*, according to *Valck.*, in *L.* and a *Ms.* collated by *Holstein* in *Markl. Suppl.* 984. Cf. *Hec.* 773 (=767)." *Porson.* ἦ, sc. ὁδῶ, in the same way as.

428. ἦν ταῦτα, a formula expressing

affirmation. Thus in *Hec.* 764. to the question of *Agamemnon*, ὦ τλήμων, ἦπου χρυσὸν ἠράσθη λαβεῖν; *Hecuba* answers, τοιαῦτ', ἐπειδὴ ξυμφορὰν ἐγνώφρυγων: also *Electr.* 645. *OP.* ὑποπτος οὐσα γιγνώσκει πόλει. *PR.* τοιαῦτα μισεῖται γὰρ ἀνόσιος γυνή.

"*κατὰ δ'* is edited by *Valck.* and *Brunck*, as most of the *Mss.* certainly have. But *J.* and *Aldus* have *κατὰ γ'.*" *Porson.*

431. "Θῆρσι δ' *Ald.* but the membr. omit δ': εἵκασε *Ald.* ἤκασεν *L.* ἤκασε *Brunck.*" *Porson.* "In interrogations *δῆτα*, like *δὴ*, expresses eagerness for information: *tandem*; *I pray*; *tell me*; *τίνα δῆτ' ἂν λέγοις*; *Aristoph. Vesp.* 1171. *So v.* 191. *Eur. Or.* 1473. This use results from its hortatory one; for *ποῖ δῆτα φεύγω*; *Eur. Ph.* 991. is equivalent to *εἰπέ δὴ*, or *δῆτα*, *ποῖ φεύξω*; *So v.* 997. and in *Heracl.* 127." *Hoogev. p.* 49. ed. *Seager.*

432. "Stattius relates this adventure with his usual spirit. *Polynices*, wandering in a dark and tempestuous night, at length beheld the lights gleaming from *Larissa*, the citadel of *Argos*; he hastens thither, and entering the vestibule of the palace, throws himself on the floor to repose his limbs, stiff with the rain and wind. It happened that *Tydeus* (then an exile from *Calydon* for the unhappy murder of his brother) was driven by the same storm to the same place for shelter: a quarrel immediately ensued between

- Ιο. ἐνταῦθα Ταλαοῦ παῖς ζυνῆκε θέσφατα ;
 Πο. κᾶδωκεν ἡμῖν δύο δυοῖν νεάνιδας.
 Ιο. ἄρ' εὐτυχεῖς οὖν τοῖς γάμοις, ἢ δυστυχεῖς ; 435
 Πο. οὐ μεμπτὸς ἡμῖν ὁ γάμος εἰς τόδ' ἡμέρας.
 Ιο. πῶς δ' ἐξέπεισας δεῦρό σοι σπέσθαι στρατόν ;
 Πο. δισσοῖς Ἄδραστος ἄμοσεν γαμβροῖς τόδε,
 ἄμφω κατὰζειν εἰς πάτρην, πρόσθεν δ' ἐμέ.
 πολλοὶ δὲ Δαναῶν καὶ Μυκηναίων ἄκροι 440
 πάρεισι, λυπρὰν χάριν, ἀναγκαίαν δ' ἐμοὶ
 δίδόντες· ἐπὶ γὰρ τὴν ἐμὴν στρατεύομαι
 πόλιν· θεοὺς δ' ἐπάμοσ', ὥς ἀκουσίως
 τοῖς φιλτάτοις τοκεῦσιν ἡράμην δόρυ.
 ἀλλ' εἰς σὲ τείνει τῶνδε διάλῦσις κακῶν, 445
 μῆτες, διαλλάξασαν ὁμογενεῖς φίλους,
 παῦσαι πόνων με, καὶ σὲ, καὶ πᾶσαν πόλιν.
 πάλαι μὲν οὖν ὑμνηθὲν, ἀλλ' ὅμως ἐρῶ·

the two princes; they fought; till Adrastus, disturbed by their clamors, came forth with many torches, and put an end to the fray: he hospitably received them into his house, where observing that Polynices wore on his shoulders a lion's hide, as Tydeus was covered with the skin of the Calydonian boar, he concluded that the oracle was accomplished in their arrival: Cui Phæbus generos ævo ducente canebat Setigerumque suem, et fulvum adventare leonem." Potter.

434. Schæfer conjectures κᾶδωκέ γ' ἡμῖν: γε has often the sense of *etiam*: see Hec. 600.

436. εἰς τόδ' ἡμέρας, for εἰς ταύτην τὴν ἡμέραν: cf. 1101. Alc. 9. καὶ τόνδ' ἔσωζον οἶκον εἰς τόδ' ἡμέρας.

437. "δεῦρό σοι ἐσπέσθαι Ald. δεῦρ' ἐπεσθαί σοι some Mss." Porson.

438. "After this, Aldus, most edd. and all Mss. add a verse: Τυδεῖ τε κᾶμοι, σύγγαμβρος γάρ ἐστ' ἐμός. A greater part of the Mss. have σύγγαμος, which suits the metre better, but Eurip. Phœn.

the sense is not so well: σύγγαμβρος, with the second short, is defended by Musgr., whose arguments may be examined on Med. 284. But Jortin rightly considers this verse as spurious and not to the purpose." Porson.

443. ἐπάμοσα for ἐπόμνυμι: on this use of the aor. see Med. 274.

444. "From a various reading of the Schol. Valck. prefers γ' ἐκοῦσιν." Porson. The form ἡράμην Brunck on Soph. Antig. 907. hastily condemns as not used by Attic writers.

446. διαλλ. ὁμ. φίλους, having reconciled relations (so as to make them) friends: see Med. 860. τέγξει χέρα φοινίαν: Heracl. 575. δίδασκε σοφούς, i. e. ὥστε σοφοὺς εἶναι. See Brasse CEd. T. 166.

447. Elmsley CEd. T. 376. proposes παῦσαι πόνων σὲ καὶ με, which is more emphatic; thus Æsch. S. c. Th. 240. αὐτὴ τὴν δουλοῖς καὶ με, καὶ σὲ, καὶ πόλιν. Soph. CEd. T. 64. ἢ δ' ἐμὴ Ψυχὴ πόλιν τε καὶ με καὶ σ' ὁμοῦ στένει.

448. ὑμνηθὲν, a trite, proverbial sen-

- τὰ χρέματ' ἀνθρώποισι τιμιάτατα,
 δύναμιν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. 450
- ἄγὰ μεθήκω, δεῦρο μυρίαν ἄγων
 λόγχην· πένης γὰρ οὐδὲν εὐγενὲς ἀνὴρ.
 Χο. καὶ μὴν Ἐτεοκλῆς εἰς διαλλαγὰς ὅδε
 χωρεῖ· σὸν ἔργον, μῆτερ Ἰοκάστη, λέγειν
 τοιούσδε μύθους, οἷς διαλλάξεις τέκνια. 455
- Επ. μῆτερ, πάρεμι· τὴν χάριν δὲ σοὶ διδούς,
 ἦλθον· τί χρὴ δεῶν; ἀρχέτω δέ τις λόγου.
 ὅς ἀμφὶ τείχη καὶ ξυνωρίδας λόχων
 τάσσω ἐπέσχον πόλιν, ὅπως κλυοίμῃ σου
 κοινὰς βραβείας, αἷς ὑπόσπονδον μολεῖν 460
 τόνδ' εἰσεδέξω τειχέων, πείσασά με.

timēt: Soph. *Aj.* 292. ὁ δ' εἶπε πρὸς με βαλ', αἰε δ' ὑμνούμενα· Γίναι, γυναιξὶ κέσμον ἢ σιγῇ φέρει.

449. The repetition of ἀνθρώποισι and ἀνθρώποις in two lines immediately succeeding is to our ears inelegant, but not unusual in the tragedians: see below 465. 466. *Hec.* 362. 600. *Elmsl.* *Ced.* C. 280.

450. Valck. compares *Theognis* 718. ὥς πλοῦτος πλείστην πᾶσιν ἔχει δύναμιν. Cf. *Hor. Sat.* ii. 3, 94. *omnis enim res, Virtus, fama, decus, divina humanaque, pulcris Divitiis parent.*

451. "μεθήκω-ἄγω membr.: whence Brunck, μεθήκων — ἄγω." *Porson.* ἄγῳ μεθήκω, for μεθ' ἃ ἤκω, *Schol.* ζητήσαν ἤκω: thus *Hec.* 507. ἤκω μεταστείχων σε: 510. μετῆλθες ἡμᾶς. On λόγχην for λογχοφόρους see v. 76.

453. On καὶ μὴν, and ὅδε for ὧδε or δεῦρο on the entrance of a new character, see *Hec.* 216. 53. Cf. 1328. *infra.*

454. "ἥκει J. for χωρεῖ, and the *Cambr. Ms.* as a various reading." *Porson.* Σὸν ἔργον, it is your part: *Æsch.* *Prom.* 656. Σὸν ἔργον, ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν. *Soph. Phil.* 15. ἀλλ' ἔργον ἦδη σὸν, τὰ λοιφ' ὑπηρετεῖν.

457. "δὴ for δὲ Brunck from the *membranae.* The received reading, in

my opinion, is far better." *Porson.*

459. "τάσσω ἐπέσχον is the same as τάσσω ἐπανόμην; thus Ion or some other writer in *Stobæus* xx. p. 103. ἐπίσχεσ ὀργιζόμενος." *Porson.* *Thuc.* i. 112. Καὶ Ἑλληνικοῦ μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι. *Soph. Ced. T.* 781. καὶ γὰρ βαρυνθεῖς, τὴν μὲν οὖσαν ἡμέραν μόλις κατέσχον. Verbs signifying to *desist*, or to *make to desist*, are generally construed with a participle: see *Matth. Gr. Gr.* § 549, 8. The order is this: ὥς ἐπέσχον τάσσω πόλιν ἀμφὶ τ. καὶ ξ. λ.: since I have stopped arranging the city (i. e. ceased from my arrangements for the defence of the city) with respect to the ramparts and the files of the troops. *Ξυνωρίδας*, *Schol.* συστήματα, τάξεις, from σὺν and αἰείρω, or εἰρω, to connect together, arrange side by side.

461. εἰσεδέξω τ. "Verbs compounded with prepositions governing a dat. or accus., sometimes take the gen. *Soph. Aj.* 1292. τειχέων ἐγκεκλεισμένους. *Aristoph. Lys.* 272. οὐ γὰρ, μὰ τὴν Δήμητρ', ἐμοῦ ζῶντος ἐγχαροῦνται. *Soph. Ced. T.* 825. ἐμβατεύειν πατρίδος: (cf. *Ced. C.* 400. 921.) *Phil.* 648. τί τοῦθ', ὃ μὴ νεῶς γε τῆς ἐμῆς ἐνι; (*ἐνεστί.*) *Plato Leg.*

Ιο. ἐπίσχε· οὔτοι τὸ ταχὺ τὴν δίκην ἔχει
 βραδεῖς δὲ μῦθοι πλείστον ἀνύτουσιν σοφόν.
 σχάσον δὲ δεινὸν ὄμμα καὶ θυμοῦ πνοάς·
 οὐ γὰρ τὸ λαιμότμητον εἰσορᾷς κάρη 465
 Γοργούης, ἀδελφὸν δ' εἰσορᾷς ἤκοντα σόν.
 σύ τ' αὖ πρόσωπον πρὸς κασίγνητον στρέφε,

v. p. 222. νόσημα πόλεως ἐμπεφυκός. Soph. Oed. T. 808. καὶ μ' ὁ πρέσβυς ὥς δρᾷ "Οχον παραστέιχοντα." Matth. Gr. Gr. § 377. obs. 2. In these compounds εἰς and ἐν stand for εἰσω and ἔνδον.

462. "οὔτι Ald. οὔτει most Mss. See below 565." Porson. See also Hec. 228.

463. "I have replaced the Attic form ἀνύτουσιν, which, although often retained, is frequently effaced. It is extant in Soph. Antig. 231. 805. Trach. 319. Eur. Bacch. 1100. ἐξανύτω Hipp. 405. Bacch. 1105. Ion 1085. Sometimes Mss. are at variance, as in Aristoph. Plut. 607. where some Mss. give ἀνύειν, others with the two earliest edd. ἀνύτειν. In the edd. indeed of Euripides, ἐξανύτω is found in Iph. T. 1472. and ἐξανύετε Herc. F. 626. by retaining which you violate the metre, by adding ττ, the language itself. Musgr. excellently corrects ἐξανύτω, ἐξανύετε. In Suidas, whom Markl. quotes, the Ms. of Christ's Coll. Oxf. rightly affords ἀνύτειν, the Etymologus p. 821, 18. ἀνύτειν, and p. 270, 3. διαρύτειν in the Leyden Ms. according to Koen on Gregor. p. 28. For the verb ἀρύτω has the same analogy. In a trochaic line of Cratinus in Suid. v. ἀναρύτειν (ἀναβρύτειν) Toup from the law of the metre has corrected ἀναρύτουσ'. Brunck has restored ἀρύτεσθε from Suidas to Aristoph. Nub. 271. The same form occurs in Pherecrates, Athen. vi. p. 269. D. The passage of Plato quoted by Suidas is extant in the first book of the Laws T. ii. p. 200, 9. Ald. 515, 20. Bas. 569. G. 10. Laemar. 776. F. 3. Franck. I remark by the way, that the ed. Med. and the Mss. at Leyden

and in Christ's College read, ὅθεν τε δεῖ καὶ ὅποσα καὶ ὅπθεν; in Suidas therefore we must replace ὅποσον, in Plato ἀρυτόμενος. Photius Lex. Ms. "Ἡρῡγεν' ἡρεῦξάτο. ἡντλει. The Grammarian, deceived by the similar form of the letters, has confounded different words, HPTTEN. HPTTEN. Moreover I have edited ἀνύτουσιν with the aspirate, in compliance with Mæris, Herodian and others. Hesychius restored by Alberti, Καθανύσαι συντελέσαι: and thus the Ms. collated by Schow to the great benefit of learning." Porson. Monk accordingly corrects καθήνυσαν in Soph. El. 1451. Valck. compares the words which Statius Theb. x. 697. assigns to the same character, Jocasta: 'ne fræna animo permitte calenti: Da spatium, tenuemque moram: male cuncta ministrat Impetus.'

466. "Γοργόους commonly. Valck. Γοργούς, which he compares with similar forms. [See Med. 1159.] In an elegant fragment of the Andromeda, which has been preserved by Maximus upon Dionysius the Areopagite, παρθένου τ' εἰκόνα τινὰ Ἐξ αὐτομόρφων λαῖνων τειχισμάτων Σοφῆς ἀγαλμα χειρὸς, Musgr. correctly reads εἰκῶ, but vainly supposes that the passage requires an interpreter. For they are the words of Perseus, gazing upon Andromeda at a distance, 'whom he fancies to be a figure carved from the rock to which she was bound. In our verse the membranæ omit δ'." Porson. Eur. Or. 1522. Μὴ πέτρος γένῃ δέδοικας, ὥστε Γοργόν' εἰσιδών; Alc. 1137. HP. τόλμα προτείνειν χεῖρα, καὶ θιγεῖν ξένῃς. AD. καὶ μὴν προτείνω, Γοργόν' ὥς κατατόμφ.

467. Valck. compares Statius Theb. vii. 508. Tecta vide, fratremque, quid

Πολύνεικες· εἰς γὰρ ταυτὸν ὄμμασι βλέπων,
λέξεις τ' ἄμεινον, τοῦδ' ἑνδέξει λόγους.

παρανέσαι δὲ σφῶν τι βούλομαι σοφόν 470

ἔταν φίλος τις ἀνδρὶ θυμβαθεὶς φίλῳ,
εἰς ἑν ξυνελθὼν, ὄμματ' ὄμμασιν διδῶ,
ἔφ' οἷσιν ἤκει, ταῦτα χρὴ μόνον σκοπεῖν,
κακῶν δὲ τῶν πρὶν μηδενὸς μνείαν ἔχειν.

λόγος μὲν οὖν σὸς πρόσθε, Πολύνεικες τέκνον· 475

σὺ γὰρ στράτευμα Δαναϊδῶν ἤκεις ἄγαν,
ἄδिका πεπονθὼς, ὥς σὺ φῆς· κριτῆς δὲ τις
θεῶν γένοιτο καὶ διαλλακτῆς κακῶν.

Πο. ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ,
καὶ ποικίλων δεῖ τ' ἀνδιχ' ἐρμηνευμάτων· 480

aufers lumina? fratrem Alloquere: xi. 335. quo, sæve, minantia flectis Ora?

168. ταυτὸν for τὸ αὐτὸ, as Hec. 295. οὐ ταυτὸν σθένει.

469. "λέξεις τ' ἄμεινον Ald. λέξεις τ' ἄμεινον several Mss.; the rest omit the conjunction: also most of them have ἐνδέξει, and thus Pierse, King, and Burton have edited from Mss., and Brunck from the membr. The common reading is ἐκδέξει." Porson.

470. "Strattis in the Phanissæ quoted by Athen. iv. p. 160. B. ridicules this passage, παρανέσαι δὲ σφῶν τι βούλομαι σοφόν, "Ὅταν φακῆν ἔψητε, μὴ πιχεῖν μύρον." Porson.

472. "συνελθόντ' Flor. which so far admits of being defended, that it may be a nominative absolute instead of the gen., as above 290." Porson.

473. "ἔφ' οἷσιν ἤκει Ald. and many Mss. From C. and a few others King has badly edited ἔφ' οἷς συνήκει, a compound which I do not believe to be in use among tragic writers. Again Brunck from the second Leyden Ms. has edited σκοπεῖν μόνον." Porson. Schol. ταῦτα μόνον πρέπει σκοπεῖν δι' ἃπερ ἦλθε. Eur. Heracl. 136. ἔφ' οἷσι δ' ἤκω, καὶ παρ' οὐ, λέγειν θέλω. Soph.

Phil. 50. ἔφ' οἷς ἐλήλυθας.

474. "μηδαμῶς Ald. μηδενὸς all the Bodleian Mss., both the Leyden, C. Flor. L. membr." Porson. "Dr. Maltby confirms by instances the rule of the ancient grammarians, that feminines in εἰα, which come from verbs in εῶω, and denote action, have the last syllable long in the Attic writers; and that in all other cases the final α is short. One word, which is unnoticed, is μνεία, which makes the last syllable long. Soph. El. 394. Eur. Med. 329. Bacch. 46." Notice of Maltby's Lex. Pros., Mus. Crit. ii. p. 312.

479. "Cyrillus de S. Trin. Dial. ii. T. v. p. 417. B. ἄρ' οὐκ ἀληθὲς εἰπεῖν, ὦ Ἑρμεία, ὥς ἀπλοῦς ἔφυ τῆς ἀληθείας ὁ μῦθος." Porson.

480. "Aldus and some edd. of Stobæus have, with a slight error, δεῖτ' ἀνδιχ'. On this idiom of Euripides I have said enough at Orest. 659. Correct with a slight alteration οὐ ποικίλων δεῖ τὸ αὐτόθεν μέγα ἐρμηνευμάτων in Eustathius on Il. B. p. 342, 36=259, 20. whom see also on Od. B. p. 1436, 28=83, 5." Porson. Cf. Hec. 962.

ἔχει γὰρ αὐτὰ καιρόν· ὁ δ' ἄδικος λόγος,
 νοσῶν ἐν αὐτῷ, φαρμάκων δεῖται σοφῶν.
 ἐγὼ δὲ πατρός δαμάτων προὔσκεψάμην,
 τοῦμόν τε καὶ τοῦδ', ἐκφυγεῖν χρήζων ἀσῆς,
 ἃς Οἰδίπους ἐφθεγγατ' εἰς ἡμᾶς ποτε, 485
 ἐξῆλθον ἔξω τῆσδ' ἐκὼν αὐτὸς χλοῦς,
 δούς τῷδ' ἀνάσσειν πατρίδος ἐνιαυτοῦ κύκλον,
 ὥστ' αὐτὸς ἀρχειν αὐθις ἀνὰ μέγρος λαβὼν,
 καὶ μὴ, δι' ἔχθρας τῷδε καὶ φόνου μολῶν,
 κακόν τι δρᾶσαι, καὶ παθεῖν ἃ γίγνεται. 490
 ὁ δ' αἰνέσας ταῦθ', ὀρκίους τε δούς θεοῦς,

481. *καιρὸν* Schol. *ισχὺν, εὐκαιρίαν, εὐστοχίαν, suitableness, propriety.* Cic. pro Cael. 26. O magna vis veritatis, quæ contra hominum ingenia, calliditatem, solertiam, facile se per se ipsam defendat! A writer in the Class. J. lvi. p. 209. compares the following passage from Fletcher's Spanish Curate, Act iii. Sc. 3.

—— If I stood here

To plead in the defence of an ill man,
 It would be requisite I should dress
 my language

With tropes and figures, and all flourishes

That grace a rhetorician; 'tis confess'd
 Adult'rate metals need the goldsmith's
 art

To set them off; what in itself is perfect
 Contemns a borrow'd gloss.

483. "Thus almost all Mss. and Grot. In Aldus less harmoniously δαμάτων πατρός. In the beginning of the verse Valckenaer conjectures ἐγωγε, which Brunck has adopted." Porson. Scholefield has made this passage clearer by placing a colon after προὔσκεψάμην, and removing the comma in the next line after τοῦδ'.

484. τοῦμόν τε καὶ τοῦδ', on my own account as well as his: Soph. Trach. 1069. ὥς εἰδῶ σαφῶς, εἰ τοῦμόν ἀλγείς μᾶλλον ἢ κείνης. See Med. 317.

487. Orest. 1661. Παῖδάσιον οἰκεῖν

δάπεδον ἐνιαυτοῦ κύκλον.

488. "The more usual constr. is λαβόντα, but the nominative is not rare in the tragic writers. In Orest. 1120. I have edited κεχαρμένην only in compliance with Mss., for the other reading is not less to be approved." Porson. Both Schæfer and Scholef. have remarked the inaccuracy of this note: the former stating that the nomin. with the infin. is the more usual constr. in Eurip.: the latter that λαβόντα, if not actually constituting a solecism, would certainly be inconsistent with the Attic idiom: in a note on Orest. l. c. he thus explains the principle on which the two constructions depend: "Nominativus plerumque præcedit infinitivum, cum infinitivus ad eandem cum finito verbo personam refertur; aliter, non: cujus insigne habes exemplum in Thuc. iv. 28. καὶ οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν." Herod. vi. 67. αὐτὸς πεπειρηῆσθαι—ἐκείνον δὲ οὐ. See Matth. Gr. Gr. § 535. d.

489. "φθόνου Leid. A. which Valck. approves." Porson. Φόβος, φόνος and φθόνος are frequently confounded: see Blomf. Pr. 363. *ibid.* 121. δι' ἀπεχθείας ἐλδόνθ'.

490. "γίνεται Ald. But part of the Mss. certainly γίγνεται." Porson.

491. "τάδ' is more harmonious, and is the reading of the Ms. J." Porson.

ἔδρασεν οὐδὲν ὧν ὑπέσχετ', ἀλλ' ἔχει
 τυραννίδ' αὐτὸς, καὶ δόμων ἐμὸν μέρος.
 καὶ νῦν ἑτοιμός εἰμι, τάρμαυτοῦ λαβών,
 στρατὸν μὲν ἔξω τῆσδ' ἀποστεῖλαι χθονός, 495
 οἰκεῖν δὲ τὸν ἐμὸν οἶκον ἀνὰ μέρος λαβών,
 καὶ τῶδ' ἀφεῖναι τὸν ἴσον αὐθις αὖ χρόνον,
 καὶ μήτε πορθεῖν πατρίδα, μήτε προσφέρειν
 πύργοισι πηκτῶν κλιμάκων προσαμβάσεις.
 ἂ, μὴ κυρήσας τῆς δίκης, πειρᾶσομαι 500
 δρᾶν· μάρτυρας δὲ τῶνδε δαίμονας καλῶ,
 ὥς πάντα πράσσω ξὺν δίκῃ, δίκης ἄτερ
 ἀποστεροῦμαι πατρίδος ἀνοσιώτατα.
 ταῦτ' αὖθ' ἕκαστα, μῆτερ, οὐχὶ περιπλοκάς
 λόγων ἀβροίπας, εἶπον, ἀλλὰ καὶ σοφοῖς 505
 καὶ τοῖσι φαύλοις ἐνδιχ', ὥς ἐμοὶ δοκεῖ.
 Χο. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα
 τεβράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.

αἰνέσας ταῦθ', having acquiesced in these proposals: Med. 1154.

493. "Grotius has given ἐμὸν, whether from Mss. or conjecture I know not. Probably the former; for the Ms. J. has it, but not C. as Burton erroneously asserts." Porson.

497. "Aldus omits αὖ, which Canter has restored from conjecture; for Canter's note in his ed. belongs to this verse. Thus also Grot. has edited, and thus K. from a correction in the same hand." Porson.

498. "πέρθειν Flor. again μῆτε τι or μῆτ' ἔτι many Mss. πρὸς ἀμβάσεις Ald." Porson.

504. αὖθ' ἕκαστα, each distinctly, plainly, Schol. ἀπλῶ χωρὶς ποικιλίας τινός. Aesch. Pr. 986. ἀλλ' αὖθ' ἕκαστ' ἐκφράζε· μηδέ μοι διπλῶς Ὀδῶς, Προμηθεῦ, προσβάλης.

"οὐχὶ Ald. and almost all Mss. King from a Ms. of Laud's has restored οὐ." Porson.

506. τοῖσι φ. Schol. τοῖς ἀπαιδεύ-

τοις, τοῖς ἀνοήτοις: φαῦλος is opposed to σοφός in Hipp. 993. οἱ γὰρ ἐν σοφοῖς Φαῦλοι, παρ' ὅχλῳ μουσικώτεροι λέγειν.

507. "The personal pronouns are sometimes put twice in the same proposition, when in the first instance they were separated too far from the verb. Xen. Cyr. vi. 4, 7. Καὶ Κύρω δὲ δοκῶ μεγάλην τινὰ ἡμᾶς χάριν ὀφείλειν, ὅτι με, αἰχμάλωτον γενομένην καὶ ἐξαιρεθεῖσαν ἐαυτῷ, οὔτε με, ὥς δούλην ἡξίωσε κεκτῆσθαι, οὔτε ὥς ἐλευθέραν ἐν ἀτίμῳ ὀνόματι." Matth. Gr. Gr. § 465, 4.

508. "'Αλλ' οὖν is combined of ἀλλὰ, disjunctive, adversative, or in whatever sense taken, and οὖν collective; for it collects or concludes not only from what precedes, but from what is to be understood extrinsically: thus in Eur. Ph. 501. οὖν collects from what has preceded, that Polynices has spoken wisely, and ἀλλὰ opposes what is last, to εἰ καὶ μή:

Ετ. εἰ πᾶσι ταυτὸ καλὸν ἔφυ, σοφὸν θ' ἄμα,
 οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις. 510
 νῦν δ' οὐθ' ὅμοιον οὐδὲν, οὐτ' ἴσον βροτοῖς,
 πλὴν ὀνόμασιν· τὸ δ' ἔργον οὐκ ἔστιν τόδε.
 ἐγὼ γὰρ οὐδὲν, μῆτερ, ἀποκρύψας ἐρῶ
 ἄστρων ἂν ἔλθοιμ' αἰθέρος πρὸς ἀντολὰς,
 καὶ γῆς ἐνερθε, δυνατὸς ἂν δρᾶσαι τάδε, 515
 τὴν θεῶν μεγίστην ὥστ' ἔχειν τυραννίδα.

yet however in my judgment you speak wisely." Hooge. Greek Part. p. 9. ed. Seager. See also p. 106.

"δοκεῖ Ald. contrary to most Mss." Porson. Soph. Ant. 680. ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλόμεθα, λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

509. "ταῦτον some Mss. In the next line Aldus does not omit ἂν, as Valck. seems to assert; in some the two words have coalesced, ἀναμφίλεκτος." Porson.

512. "ὀνομάσαι all edd. and Mss. I have edited ὀνόμασιν, which when written without ν, as is constantly the case, easily admitted of alteration. The constant opposition between λόγος and ἔργον, particularly in the tragic writers, is known to every one. Nor unfrequently between ὄνομα and ἔργον, as Orest. 418. ὄνομα γὰρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι. [Hipp. 503.] Iph. A. 1121. τοῖς ὀνόμασιν μὲν εὖ λέγεις, τὰ δ' ἔργα σου οὐκ οἶδ' ὅπως χρή μ' ὀνομάσασαν εὖ λέγειν. But there may probably appear something faulty in this opposition, that in one clause the noun is plural, in the other singular; in the one the article is added, in the other omitted. But the tragic writers do not carefully attend to such minutiae. Soph. El. 59. τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν Ἔργοισι σωθῶ. There indeed Eustathius Od. A. p. 1701, 63=159, 24. cites λόγοισι: but λόγῳ is retained by Eumathius ix. p. 363. and by Suidas under τί γάρ με. Ed. C. 1187. τὰ τοι καλῶς Εὐρημέν' ἔργα τῷ λόγῳ μνηύεται. Both parti-

culars are disregarded (Ed. C. 782. λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακά. Eur. Andr. 264. τοιοῦνδ' ἔχω σου δέλεαρ· ἀλλὰ γὰρ λόγους Κρύψω, τὸ δ' ἔργον αὐτὸ σημαίνει τάχα. Troad. 1241. τλήμων ἰατρὸς, ὄνομ' ἔχουσα, τάργα δ' οὐ. Ovid. Amor. i. 12, 27. Ergo ego vos rebus duplices pro nomine sensi." Porson.

514. "Aldus and all the Mss. have ἡλίου πρὸς ἀντολὰς (or ἀνατολὰς), but Critics have preferred αἰθέρος from Stobæus xiv. p. 322. and this Plutarch also seems to have had, de Frat. Amor. p. 481. A. for in the Ms. D. Wyttenbach asserts that ἡλίου had been substituted for the original reading, which was erased. Old edd. have ἀνέλθοιμ' conjointly." Porson. Æsch. Prom. 466. ἀντολὰς ἐγὼ Ἀστρων ἔδειξα.

αἰθέρος, of heaven, the firmament: Æsch. Ag. 6. καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι.

516. Cf. 541. Potter: "might I so obtain this idol of my soul, this worshipp'd power of royalty." He compares the words of Hotspur: "By heaven, methinks, it were an easy leap To pluck bright honour from the palefaced moon; Or dive into the bottom of the deep, Where fathom-line could never touch the ground, And pluck up drowned honour by the locks; So he, that doth redeem her thence, might wear Without co-rival all her dignities." Compare the words of Tarquin, in Livy ii. 9. Adesse finem reg-

τοῦτ' οὖν τὸ χρηστὸν, μῆτερ, οὐχὶ βούλομαι
 ἄλλω παρεῖναι μᾶλλον, ἢ σώζειν ἐμοί.
 ἀνανδρία γὰρ, τὸ πλεον ὅστις ἀπολέσας,
 τοῦλασσον ἔλαβε· πρὸς δὲ τοῖσδ' αἰσχύνομαι, 520
 ἐλθόντα σὺν ὅπλοις τόνδε, καὶ πορβοῦντα γῆν,
 τυχεῖν ἂν χρήζει· ταῖς γὰρ ἂν Θήβαις τόδε
 γένοιτ' ὄνειδος, εἰ Μυκηναίου δρῶς
 φόβῳ παρείην σκῆπτρα τὰμὰ τῷδ' ἔχειν.
 χρῆν δ' αὐτὸν οὐχ ὅπλοισι τὰς διαλλαγὰς, 525
 μῆτερ, ποιεῖσθαι· πᾶν γὰρ ἐξαίρει λόγος,
 ὃ καὶ σίδηρος πολεμίων δρᾷσειεν ἄν.
 ἀλλ' εἰ μὲν ἄλλως τήνδε γῆν οἰκεῖν θέλει,
 ἕξεσθ'· ἐκείνου δ' οὐχ ἐκὼν μεθήσομαι.
 ἄρχειν παρὼν μοι, τῷδε δουλεῦσαι ποτέ; 530
 πρὸς ταῦτ' ἴτω μὲν πῦρ, ἴτω δὲ φάσγαν,

nis, rei inter Deos hominesque pulcherrimæ. Tac. Ann. xv. 53. Cupido domnandi cunctis affectibus flagrantior est.

519. ἀνανδρία κ. τ. λ. Schol. δειλία γάρ ἐστι τῷ ἀνθρώπῳ ἐκείνῳ, ὅστις φθείρας τὸ μείζον, τὸ ἐλαττον ἐδέξατο. Schæfer supplies the following instances of a similar construction: Iph. T. 609. τὰ τῶν φίλων Αἰσχιστον ὅστις-καταβαλὼν εἰς ξυμφορὰς, Αὐτὸς σέσωσται: Erechth. Fr. i. init. τὰς χάριτας ὅστις εὐγενῶς χαρίζεται, Ἡδιστον ἐν βροτοῖσι. In Aristoph. Eq. 1275. cited by Burges, ἀλλὰ τιμὴ τοῖσι χρηστοῖς ὅστις εὐλογίγεται, the constr. is similar, but less elliptical. See Matth. Gr. Gr. § 481.

“τὸ πλεῖον Ald. and part of the Mss. The rest with Grotius τὸ πλεόν.” Porson.

525. “*χρῆν γὰρ* Cant. M. R. but δ’ as a various reading M. R.” Porson.

526. “Valck. conjectures *ἐξανύει* from Apoll. Rh. iii. 188. Πολλάκι τοι βέα μῦθος, ὃ κεν μόλις ἐξανύσειεν Ἥνορέη, τόδ’ ἔρεξε, and above 463. But all Mss. have *ἐξαιρεί* (or *ἐξαιρεῖ*) as well as Plut. Pyrrh. p. 391. B.

Themist. ii. p. 37. B. xvi. p. 207. D. and Wytttenbach has intimated in his Epist. Crit. p. 10. that this reading is confirmed by Julian Orat. ii. p. 73. B.” Porson.

528. “*τῇδ’ οἰκεῖν χθόνα θέλει* M. θέλεις J.” Porson.

529. “I have edited *ἐκείνου* for *ἐκείνο* in conformity with the opinion of Dawes and Valck., on which see Med. 734.” Porson. *ἐκείνου*, sc. τοῦ χρηστοῦ, 517.

530. “*δουλεῦσαι* Ald. *δουλεῦσαι* most Mss.” Porson. The use of the infin. in exclamations of indignation, surprise, &c. is noticed on Med. 1047.

531. *πρὸς ταῦτα*, therefore, accordingly: see Hec. 849. Bentley on Hor. Sat. i. 6, 87. reads *ad hæc* for *ob hoc*.

“*ἴτω μοι πῦρ* Ald. *μὲν* for *μοι* more than ten Mss. Euripides having given the same verse in the Syleus, I will transcribe the entire passage, that I may afford a little entertainment to the reader, wearied with various readings and grammatical minutie, by the charms of poetry: *Πρὸς ταῦτ’ ἴτω*

ζεύγυσθε δ' ἵππους, πεδία πίμπλαθ' ἀγμάτων,
ὥς οὐ παρήσω τῷδ' ἐμὴν τυραννίδα.

εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος πέρι
κάλλιστον ἀδικεῖν· τᾶλλα δ' εὖσεβεῖν χρεών. 535

Χο. οὐκ εὔ λέγειν χρὴ μὴ 'πὶ τοῖς ἔργοις καλοῖς·
οὐ γὰρ καλὸν τόδ', ἀλλὰ τῇ δίκῃ πικρόν.

Ιο. ᾧ τέκνον, οὐχ ἅπαντα τῷ γήρῳ κακὰ,
'Ετεόκλεες, πρόσσεστιν, ἀλλ' ἡμπεριεία

μὲν πῦρ, ἴτω δὲ φάσγανα, Πίμπρη, κάταίθε σάρκας, ἐμπλήσθητί μου Πίνων κελαινὸν αἷμα, πρόσθε γὰρ κάτω Γῆς εἶσιν ἄστρα, γῇ τ' ἄνεις' εἰς αἰθέρα, Πρὶν ἐξ ἐμοῦ σοι θῶπ' ἀπαντῆσαι λόγον. Abresch has noticed the passage of Æschylus in *Prom.* 991. [=1028. πρὸς ταῦτα, ριπτέσθω μὲν αἰθαλοῦσσα φλόξ:] Philostratus seems to have had both in view, *V. A.* vii. 14. p. 291. ὑπὲρ τούτων, εἰ καταλούοι τις αὐτὰ, ἴτω μὲν πῦρ, ἴτω δὲ πέλεκυς, ὥς νικήσει οὐδὲν τούτων, οὐδὲ ἐς ὅτι οὖν περιελᾷ ψεύδος." *Porson.*

532. "πέπλασθ' Ald. πίμπλασθ' others, or πίπλασθ'. But in four Mss. rightly πίμπλασθ', and this Scaliger had noticed. This is also intended by the Ms. J. in which is πίμπλαδ'." *Porson.*

534. "Cicero de Off. iii. 21. 'Nam si violandum est jus, regnandi gratia Violandum est: aliis rebus pietatem cole.' He then proceeds: 'Capitalis Eteocles, vel potius Euripides, qui id unum, quod sceleratissimum fuerit, exceperit:' where Wyttenbach *Bibl. Crit.* P. iii. p. 30. has well noticed that the words, 'vel potius Euripides,' are an absurd interpolation. Cf. *Tusc.* i. 44. 'Magna culpa Pelopis.'" *Porson.* This sentiment Cicero says was continually in the mouth of Cæsar. Compare Pope's *Elegy to the Memory of an Unfortunate Lady*: 'Ambition first sprung from your blest abodes, *The glorious fault* of angels and of Gods.'

536. εὖ λέγειν, Schol. οὐ χρὴ τὰ φαῦλα τῶν ἔργων λόγοις καλλωπίζειν:

as in *Hec.* 1173. ἀνθρώποισιν οὐκ ἐχρῆν ποτὲ τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον. 'ΑΛΛ' εἴτι χρῆστ' ἔδρασε, χρῆστ' ἔδει λέγειν. Εἴτ' αὖ πο- νηρὰ, τοὺς λόγους εἶναι σαθοὺς, Καὶ μὴ δύνασθαι τᾶδικ' εὖ λέγειν ποτέ. Cf. *Med.* 580.

μὴ 'πὶ τοῖς ἔργοις καλοῖς, except where the conduct is good: Schol. remarks that the words in this arrangement are not to be considered as having the same meaning with τοῖς καλοῖς ἔργοις, but to be equivalent to εἰ τὰ ἔργα σου μὴ καλὰ ἐστί, the article having the force of a possessive pronoun. See the same in his ed. of *Middleton* on the *Greek Article*, p. 143.

537. "τόδ' for τοῦτο Brunck from the membr." *Porson.*

538. "Ovid *Met.* vi. 28. 'non omnia grandior ætas, Quæ fugiamus, habet; seris venit usus ab annis.' Valck. thinks that Eurip. intended an allusion to the *Scyriæ* of Sophocles, πάντ' ἐμπέφυκε τῷ μακρῷ γήρῳ κακὰ: I am of opinion that Aristophanes has alluded to Eurip. in the *Wasps* 439. εἴτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρῳ κακὰ;" *Porson.*

539. 540. "The Schol. mentions ἔμπειρία as a various reading. Again λέξαι edd. Mss. Sextus Empiricus, Lucian, the Schol. on Dionysius the Thracian; but δεῖξαι Stobæus cxvi. p. 475. ed. Grot., which Muretus *Opp.* t. iii. p. 441. 531. cites, and Hieringa and Ruhnkens approve. See the latter on the *Hymn to Ceres* 479. where Pausanias reads δεῖξε for εἶπε. Euri-

ἔχει τι δεῖξαι τῶν νέων σοφώτερον. 540
 τί τῆς κακίστης δαιμόνων ἐφίεσαι
 φιλοτιμίας, παῖ; μὴ σύγ'· ἄδικος ἢ θεός·
 πολλοὺς δ' ἐς οἴκους καὶ πόλεις εὐδαίμονας
 εἰσῆλθε καὶ ἐξῆλθε ἐπ' ὀλέθρῳ τῶν χρωμένων.
 ἐφ' ἣ σὺ μαίνει· κεῖνο κάλλιον, τέκνον, 545
 ἰσότητα τιμᾶν, ἢ φίλους ἀεὶ φίλοις,
 πόλεις τε πόλεσι, συμμάχους τε συμμάχοις
 ζυνδεῖ· τὸ γὰρ ἴσον νόμιμον ἀνθρώποις ἔφύ·

pides in Stobæus lxxi. p. 431. οὐδ' ἂν λόγος δείξειεν, where Gesner has noticed in the margin a worse reading λέξειεν. In Soph. Phil. 426. οἴμοι· δὴ αὐτῶς δεῖν' ἔλεξας, the Schol. has preserved the true reading, οἴμοι· δὴ αὖ τῷδ' ἐξέδειξας. For τῷ γῆρα the Schol. on Dionysius has incorrectly τῷ Βίῳ." Porson.

541. "Dion Chrysostom Or. xvii. p. 249. B. cites πλεονεξίας either by a mistake of the memory or of the copyist. Something similar occurs in Hec. 611. Besides Mss., φιλοτιμίας is defended by Plutarch, Sylla p. 453. B. by Greg. Naz. Epist. xliii. and by Ælian in Suidas v. παράφορος. Συνενθουσιῶντες αὐτοῖς, καὶ τῇ παρὰ φόρῳ τῇδε φιλοτιμίᾳ τῇ κακίστῃ δαιμόνων ἐκτριπιδεύοντες ἀπολώλασιν: where Portus has treated the subject with more ability than Kuster." Porson. On the constr. of verbs signifying to love, to long for any thing, as ἐπιθυμεῖν, ὀρέγεσθαι, γλίχεσθαι, ἐφίεσθαι, &c. with a gen., see Matth. Gr. Gr. § 328.

542. Trollope appositely cites Shakspeare's K. Henry VIII. Act iii. Sc. 2. *Cromwell, I charge thee, fling away Ambition: by that sin fell the angels; how can man then, the image of his Maker, hope to win by 't?*

545. "σημαίνει J. τοῦτο κάλλιστον βροτοῖς Dion. And indeed the Mss. C. D. L. R. and the second Leyden have κάλλιστον. Again in 547. I have restored σ for ξ, and that on the au-

thority of the Cambr. Ms. and of those marked J. K. M. R., of Clem. Alex. Strom. v. p. 663. of Plutarch de Frat. Amor. p. 481. A. Sympos. ii. 10, 2. p. 643. F. and of Dion. This is a trifling point, nor should I have thought it worthy of notice, except that beginners may remark, that by the admission of this reading, we have twice gained an iambus for a spondee." Porson.

546. Cf. Med. 122. τὸ δ' ἔρ' εἰθίσθαι ζῆν ἐπ' ἴσοισιν Κρεῖσσον. Phocylides 64. πάντων μέτρον ἄριστον.

548. τὸ γὰρ ἴσον. "In tragic iambs, the second syllable of a tribrach or of a dactyl ought not to be either a monosyllable, which is incapable of beginning a verse, (as ἂν, γὰρ, δέ, μὲν, τε, τις,) or the last syllable of a word. To the best of our knowledge, Æschylus affords no example of this licence, and Sophocles only two: Phil. 999. Οὐδέποτε γ' οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν: 1392. Οὐδέ ποθ' ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν. Perhaps, however, in these verses οὐδέποτε is to be considered as one word, as it is commonly represented. In the remains of Eurip., we have observed the following examples: 1. Or. 2. Οὐδὲ πάθος, οὐδὲ συμφορά θεήλατος. 2. Phœn. 548. 3. Suppl. 368. εἰ γὰρ ἐπὶ τέρμα, καὶ τὸ πλεόν ἐμῶν κακῶν. 4. Iph. A. 308. οὐδέ σε φέρειν γ' ἅπασιν Ἑλλήσιν κακά. The common reading is, Οὐδέ σε φέρειν δεῖ πᾶσιν. 5. ibid. 498. εἰ δέ τι κόρης σῆς θεσφάτων μέτεσσι σοι.

τῷ πλείονι δ' αἰὲν πολέμιον καθίσταται
 τοῦλασπον, ἐχθρᾶς θ' ἡμέρας κατάρχεται. 550
 καὶ γὰρ μέτρ' ἀνθρώποισι καὶ μέρη σταθμῶν
 ἰσότης ἔταξε, κἀριθμὸν διώρισε.
 νυκτός τ' ἀφειγγές βλέφαρον, ἡλίου τε φῶς
 ἴσον βαδίζει τὸν ἐνιαύσιον κύκλον,
 καὶ δέτερον αὐτοῖν φθόγον ἔχει νικώμενον. 555
 εἴθ' ἥλιος μὲν νύξ τε δουλεύει βροτοῖς·
 σὺ δ' οὐκ ἀνέξει δαρμάτων ἔχων ἴσον,

6. Bacch. 192. ἀλλ' οὐχ ὁμοίως ἂν ὁ θεὸς τιμὴν ἔχοι. The true reading seems to be, ἀλλ' οὐχ ὁμοίαν ὁ θεὸς ἂν τιμὴν ἔχοι. 7. *ibid.* 285. ὥστε διὰ τοῦτον τὰ γὰθ' ἀνθρώπους ἔχειν. 8. *Electr.* 580. οὐδέ ποτ' ἐδόξασ'. Οὐδ' ἐγὼ γὰρ ἤλπισα. It may be observed, that in six of these eight verses, as well as in the verse now under consideration, the foot which we consider as licentious is the first foot of the verse." Elmsley's Review of Markland's Suppl. Quart. Rev. vii. N. 14. p. 448. 462.

νόμιμον. "Plutarch p. 481. affords a plausible but false reading, *μόνιμον*. Musgr. unsuccessfully conjectures *δόκιμον*." *Porson*. Schol. ἀντὶ τοῦ δίκαιον, καὶ ἀσφαλές, καὶ βέβαιον· οἱ γὰρ νόμοι ἀμετάτρεπτοί εἰσιν. "Ἄλλος νόμου δύναμιν ἔχον, τουτέστιν, ἀσφαλές, φίλιον, ὑπάρχει.

549. "πλείονι many Mss., but πλείονι Ald. L. Clemens, Dion, Plutarch p. 643. F. Aristotle Eth. Eudem. viii. not far from the beginning." *Porson*.

550. "ἐχθρᾶς δ' ἡμέρας Ald. and a portion of the Mss. But θ', not δ', the Cambr. Ms. C., and Clemens, and as a various reading M. R. ἐχθρας θ' ἡμέρα Aristotle. Valck. conjectures ἐχθρας θ', ἧς ἐρᾶς, in opposition to whom Musgr. happily quotes Soph. Trach. 654. ἐξέλυσ' ἐπίπονον ἡμέραν." *Porson*. Hec. 364. λυπρὰν ἄγουσαν ἡμέραν.

554. "βαδίζειν Ald. and some Mss.

A little before Priscian has incorrectly ἰσότητ', i. p. 542, 7. 572, 33." *Porson*.

555. Phocyl. 68. Οὐ φθονέει μῆνη πολὺν κρείσσοσιν ἡλίου αὐγαῖς.

556. "Strattis ridicules this line in his Phœnissæ, J. Poll. ix. 124. εἴθ' ἥλιος μὲν πείθεται τοῖς παιδίοις, "Ὅταν λέγωσιν, ἔξεχ', ὦ φίλ' ἥλιε." *Porson*.

"εἶτα in the beginning of a sentence in Attic writers and used interrogatively, expresses indignation, admiration, or derision; and may be rendered in Latin by *itane? siccine vero? ergo?*" Valck. See below, 558. 607. Viger p. 396.

557. "ἔχειν Eusebius Præp. Evang. vi. p. 259. C. Theodoretus Therap. iv. p. 62, 49. Valckenaer remarks correctly, in my opinion, that Eurip. always employs the participle in this formula; therefore in the following verse, whether you read ἀπονείμμαι with Aldus and some Mss., or ἀπονέμειν with the Bodleian, Leyden, C. J. L. you will be wrong. Νείμας and ἀπονείμας are inconsistent with the order of the tenses. You might indeed have ἀπονέμων, but I have given by an easier alteration ἀπονεμεῖς, as if the sentence were recommenced, as in Hec. 848. εἴ πως φανείη γ', ὥστε σοὶ τ' ἔχειν καλῶς, Στρατῶ τε μὴ δόξαιμι: where the verb might have depended on ὥστε, and not on εἴ πως, and μὴ δόξαι μὲ might have been written." *Porson*.

καὶ τῷδ' ἀπονεμεῖς; καὶ τα ποῦ στὶν ἡ δίκη;
 τί τὴν τυραννίδ', ἀδικίαν εὐδαίμονα,
 τιμᾶς ὑπέρβει, καὶ μέγ' ἤγησαι; τὸ δὲ 560
 περιβλέπεσθαι τίμιον; κενὸν μὲν οὖν.
 ἢ πολλὰ μοχθεῖν, πόλλ' ἔχων ἐν δώμασι,
 βούλει; τί δ' ἔστι τὸ πλεόν; ὄνομ' ἔχει μόνον
 ἐπεὶ τά γ' ἀρκοῦνθ' ἱκανὰ τοῖσι σάφροσιν.
 οὗτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί, 565
 τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα.
 ὅταν δὲ χρεῖζωσ', αὐτ' ἀφαιροῦνται πάλιν.

558. The particle ποῦ conveys an indignant negation: Heracl. 370. ποῦ ταῦτα καλῶς ἂν εἴη Παρά γ' εὖ φρονούσιν; 511. ποῦ τάδ' ἐν χρηστοῖς πρέπει; Soph. Œd. T. 390. ἐπεὶ, φέρ' εἶπε, ποῦ σὺ μάντις εἰ σαφής; Cf. Orest. 792.

559. "The following verse, which Valck. thinks is one of Euripides, in Append. Vat. Prov. ii. 6. ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἔφν, Musgr. has placed as the 45th among the uncertain fragments, having trusted to the margin of Gesner's Stobæus xlvi. (xlix.) p. 343, 49. But the ed. of Grotius has only Dionysius; and Plutarch de Fortuna Alexandri p. 338. C. expressly assigns it to Dionysius." Porson. Cf. Soph. Œd. T. 873. ὕβρις φυτεύει τύραννον.

560. Blomf. in Gloss. Æsch. Pers. 825. is of opinion that this adverb was originally written ὑπερφῶ, from the adj. ὑπερφύης, *excessive, extraordinary*.

"This line is generally edited καὶ μέγ' ἤγησαι τόδε; I have followed Valck., who punctuates accurately, but with less correctness reads τί δὲ π. Ælian V. II. ii. 12. ὅστις δὲ ἐρᾷ φθορεῖσθαι, τοῦτο δήπου τὸ τοῦ Εὐριπίδου, περιβλέπεσθαι σπεύδει, ὅτι δὲ τοῦτό ἐστι κενόν, ὃ αὐτὸς Εὐριπίδης φησί. Thus, long before Casaubon had corrected it from conjecture or editors

from Mss., had Lambinus quoted the passage on Horace Serm. ii. 3, 13." Porson.

561. "μὲν οὖν significat imo vero: ut Xenophon querenti, Οἱ παρὰ σοι τούτων οὐδὲν ἐπίστανται ποιεῖν; respondet, πάντα μὲν οὖν, imo vero omnia. Aristoph. Eccl. 1102. ἀρ' οὐ κακοδαίμων εἰμί; Βαρυδαίμων μὲν οὖν." Viger and Herm.

562. "Menander Fragm. in. Τί πολλὰ τηρεῖν πολλὰ δεῖ δεδοικότα;" Schæf. Hor. Carm. iii. 16, 42. multa petentibus Desunt multa; bene est, cui Deus obtulit Parcâ quod satis est manu.

564. "τοῖς γε Ald. and a portion of the Mss. as well as Clem. Alex. Strom. vi. p. 751. τοῖς δὲ J. τοῖς without γε Stobæus xciii. (xcv.) p. 514, 41. in the edd. of Trinc. and Gesner: τοῖσι C. K. L. M. R. and the two Leyden Mss. In 566. ἐλόντες Flor." Porson.

565. "οὗτοι, compounded of οὐ and τοι, denies with asseveration: not by any means: οὗτοι σύμφoron ἐστι γυνὴ νέα ἀνδρὶ γέροντι, Theogn. 437." Hoogev. p. 158. ed. Seager. Comp. Hor. Sat. ii. 2, 129. Nam propriæ telluris herum natura neque illum, Nec me, nec quenquam statuit, &c.

567. "This verse used to be followed by another belonging certainly to Euripides, but copied from another tragedy, and deservedly condemned

ἄγ', ἥν σ' ἔρωμαι, δύο λόγῳ προθεῖς' ἅμα,
 πότερα τυραννεῖν, ἢ πόλιν σῶσαι θέλεις ;
 ἐρεῖς τυραννεῖν ; ἥν δὲ νικήσῃ σ' ὁδε, 570
 Ἀργεῖά τ' ἐγχα δόρυ τὸ Καδμείων ἔλη,
 ὅψει δαμασθὲν ἄστῳ Θηβαίων τόδε,
 ὅψει δὲ πολλὰς αἰχμαλωτίδας κόρας
 βία πρὸς ἀνδρῶν πολεμίων προθυμῆνας.
 ὀδυνηρὸς ἄρ' ὁ πλοῦτος, ὃν ζητεῖς ἔχειν, 575
 γενήσεται Θήβαισι, φιλότιμος δὲ σύ.
 σοὶ μὲν τὰδ' αὐδῶ· σοὶ δὲ, Πολύνεικες, λέγω·
 ἀμαθεῖς Ἀδραστος χάριτας εἰς σ' ἀνήφατο·
 ἀσύνετα δ' ἦλθες καὶ σὺ προθήσων πόλιν.
 Φέρ', ἥν ἔλῃς γῆν τήνδ', ὃ μὴ τύχοι ποτὲ, 580
 πρὸς θεῶν, τρόπαια πῶς ἄρα στήσεις δορός ;

by Valck., 'Οδ' ὕλβος οὐ βέβαιος, ἀλλ' ἐφήμερος. It is cited, as that eminent critic remarks, by Plutarch, Consol. ad Apollon. p. 104. A. and is prefixed to a fragment of the Ino, whence he conjectures that it also belongs to the same play. Sextus Empiricus A. M. xi. 54. prefixes the same words to verse 949. of the Electra, whereas he ought to have written, ὃ δ' ὕλβος ἄδικος καὶ μετασκαίων ξυνών. But innumerable are the errors which have arisen from mixing together extracts of a similar purport. The same Sextus vi. 5. quotes as if from Aristoph. Nub. 958. Λέξω τοίνυν βίον ἐξ ἀρχῆς, ὃν ἐγὼ θνητοῖσι παρέιχον. But that is a line of Teleclides in Athen. vi. p. 268. B." *Porson*.

568. "προσθεῖς" some of the Mss., but λόγῳ for λόγους almost all." *Porson*. Cf. Hec. 362.

576. "Valck. considers this verse also as spurious, from whom Brunck dissents. For my part I acknowledge that it is rather tame ; but if removed, the sentence becomes too abrupt. See therefore whether we can read, Κεκλήσεται Θήβαισι. In Suppl. 915. for γε-
Eurip. Phœn.

νέσθαι Stobæus p. 3. has preserved the true reading κεκλήσθαι." *Porson*.

578. "ἡμεῖψατο some Mss. erroneously. The Ms. J. which has ἀμείψατο, shows the source of the error." *Porson*. Literally : *has fastened*, i. e. *has conferred upon you injudicious favors* : we meet with the phrase in Apoll. Rh. ii. 213. χάριν νύ τοι, ὦ ἄνα, Λητοῦς ἴξῃ, καὶ ἀργαλείοισιν ἀνάπτομαι ἐν καμάτοισι, except that χάριν means *thanks*, *gratitude*.

579. "πάτρην for πόλιν Ctenomachus in Euseb. Præp. Evang. vi. p. 259. C. whence Valck. is disposed to change words here and in v. 582." *Porson*. ἀσύνετα for ἀσυνέτως.

581. "πῶς ἀναστήσεις Ald. Mss. But ἀναστήσαι in the age of Eurip. signified, *dejectum erigere*, *to raise up one that had fallen* ; I have therefore restored a letter, which must be also restored from Mss. below in v. 1672. In Aristoph. Plut. 453. the syntax requires τρόπαιον ἂν στήσαιο." *Porson*. In the latter example it will be observed that the middle voice is used, whereas Eurip. uses the active : but,

πῶς δ' αὖ κατάρξει θυμάτων ἐλὼν πάτραν,
 κείς σκῦλα γράψεις πῶς ἐπ' Ἰνάχου ῥοαῖς,
 ΘΗΒΑΣ ΠΥΡΩΣΑΣ ΤΑΣΔΕ ΠΟΛΥΝΕΙΚΗΣ ΘΕΟΙΣ
 ΑΣΠΙΔΑΣ ΕΘΗΚΕ; μήποτ', ὦ τέκνον, κλέος 585
 τοιόνδε σοὶ γένοιθ' ὑφ' Ἑλλήνων λαβεῖν.
 ἦν δ' αὖ κρατηθῆς, καὶ τὰ τοῦδ' ὑπερδράμη,

as Tate observes, *Mus. Crit.* i. p. 104. "Ἰσθάναι τρόπαιον may be said of an army who erect their own trophy; for it is true, as far as it goes—they do erect a trophy. But ἐστήσατο cannot be said of him who erected a trophy for others, but ἐστήσεν only." The Schol. on the S. c. Th. 283. insinuates that Æschylus is guilty of an anachronism in attributing the custom of erecting trophies to so ancient a period as the Theban war. Stanley observes that, although the word τρόπαιον was of later date than the age of Homer, yet the custom may be traced to as early a period, referring to Il. K. 460. If the *Batrachomyomachia* is the work of Homer, the word itself is of equal antiquity, for it occurs in v. 158. of that poem: στήσομεν εὐθύμως τὸ μυοκτόνον ὧδε τρόπαιον. See below 1487.

582. "κατάρξη Ald. κατάρξεις most Mss. others κατάρξης; but the Cambr. Ms. correctly κατάρξει." Porson. Later writers, (as Valck. remarks,) Heliodorus, Philo-Judæus, &c. sometimes say κατάρχειν τῶν ἱερῶν; but the ancients, and Euripides invariably, use the middle κατάρχεσθαι for *auspicari sacra*, to perform the initiatory ceremonies of sacrificing, to consecrate the victim. This was performed by sprinkling it with purifying water (χέρνυψ), with cakes of salt and barley (οὔλα or οὐλοχύται), and by casting into the fire some hairs cut or plucked from the forehead; which ceremonies usually devolved on kings or honorable persons: as in Homer *Od.* Γ. 441. γέρων δ' ἱππηλάτα Νέστωρ Χέρνυβ' οὐλοχύτας τε κατήρχετο. Hesychius: κατάρχεσθαι τοῦ ἱερείου τῶν τριχῶν ἀποσπάσαι. Eur. *El.* 810. ἐκ κανοῦ δ' ἐλὼν Αἰγισθος ὀρθὴν σφαγίδα, μοσχίαν τρίχα

Τεμὼν, ἐφ' ἀγνὸν πῦρ ἔθηκε δεξιᾷ. Virg. *Æn.* vi. 243. Et summas carpens media inter cornua setas, Ignibus imponit sacris libamina prima. See Monk on Eur. *Alc.* 75.

583. "Valck. has edited κείς for καί, whom, although with a little hesitation, I have followed. But, σ being once omitted, καί could very easily be changed into καί." Porson. "Καὶ need not be changed. *Iph. A.* 35. δέλτον τε γράφεις Τήνδ', ἦν πρὸ χερῶν ἔτι βασιτάξεις, which is expressed below 98. by κὰν δέλτον πτυχαῖς Γράψας." Schæf. This passage proves at least that Valck. is not correct in stating that σκῦλα γράφειν must signify *spolia pingere*, and not *in spoliis vel clypeis scribere*, which, he says, would be σκύλοις ἐγγράφειν or εἰς σκῦλα γράφειν. Virg. *Æn.* iii. 286. *Ære cavo clypeum, magni gestamen Abantis, Postibus adversis figo, et rem carmine signo: Æneas hæc de Danais victoribus arma, sc. posuit, consecravit.* Cf. vii. 183. Æsch. S. c. Th. 262. ὧδ' ἐπεύχομαι Θῆσειν τρόπαια, πολεμίων ἐσθήματα, Λάφυρα δῆων δουρίληφθ' ἀγροῖς δόμοις. Cf. Soph. *Ant.* 286.

586. "γένοιτ' ἂν ὑφ' Ἑλλήνων edd. even down to King's, who, from the conjecture of Barnes, erased ἂν, which the Schol. also seems not to have read. It undoubtedly injures the sense; the rules of grammar moreover would require οὔποτε to precede, if ἂν were retained; and lastly the Mss. K. M. R. omit it." Porson.

587. "Thus Grotius for ὑπεκδράμη, either from a Ms. or the conjecture of Canter; and thus it is evident that the Schol. read from his interpretation, ὑπέρτερα γένηται." Porson. Soph. *Ant.* 455.

πῶς Ἄργος ἤξεις μυρίου λιπὼν νεκρούς ;

ἔρεϊ δὲ δὴ τις, ᾧ κακὰ μνηστεύματα,

Ἄδραστε, προσθεῖς, διὰ μιᾶς νύμφης γάμον 590

ἀπωλόμεσθα· δύο κακῶ σπεύδεις, τέκνον,

κείνων στέρεσθαι, τῶνδ' ἐν μέσῳ πεσεῖν.

μέθετον τὸ λίαν, μέθετον· ἀμαθίαι δυοῖν,

εἰς ταῦθ' ὅταν μόλητον, αἴσχιστον κακόν.

Χρ. ᾧ θεοὶ, γένοισθε τῶνδ' ἀπότροποι κακῶν, 595

καὶ ζύμβασίν τιν' Οἰδίπου τέκνοις δότε.

Ετ. μήτερ, οὐ λόγων ἀγὼν ἔστ', ἀλλ' ἀνάλωται χρόνος

590. προσθεῖς Schol. συνθέμενος, συμφωνήσας: Med. 1353. οὐθ' ἡ τύραννος, οὐθ' ὁ σοὶ προσθεῖς γάμος Κρέων.

591. "δύο is the Attic mode of writing. In Homer and Herodotus it is indeclinable. Δυοῖν is the form for the gen. and dat. Δυνεῖν is more rare, and is used only in the gen. Eur. Hel. 652." Matth. Gr. Gr. § 138.

592. κείνων sc. μνηστευμάτων: the two evils were, to perish himself, and thus lose all the advantages of his new alliance, and to sacrifice the lives of so many in vindicating his rights: or κείνων may agree with Ἀργείων in allusion to v. 588. and τῶνδε with Θηβαίων understood.

593. τὸ λίαν, inordinate ambition: as τὸ πλεόν 563. Hipp. 264. οὕτω τὸ λίαν ἦσσαν ἐπαινώ τοῦ μηδὲν ἔγαν. Orest. 696. τῷ λίαν χρῆσθαι καλῶς. On the quantity of λίαν see Porson's Suppl. init.

"ἀμαθίαι many Mss. and the Schol.; others ἀμαθία with Aldus, which is not the dual, as Valck. supposes, but the sing.; for the nomin. to μόλητον is οἱ δύο. But I have preferred the plur., as above 404." Porson.

594. Schol. ὕταν ἔλθοιτε εἰς τὸ πολεμεῖν ἀλλήλοις: 1420. εἰς ταῦτον ἦκον. "αἴσχιστον M. ἐχθιστον being written over as a various reading: ἄσχηστον J. Brunck therefore has well edited αἴσχιστον for ἐχθιστον from the membr.; but would have done better,

if, in conformity with Pierson, he had edited in Soph. Philoct. 1284. ἐλθὼν ἀρίστου πατρὸς αἰσχιστος γεγώς." Porson. Cf. Œd. T. 1519.

595. ἀπότροποι: the lengthening of the preposition in this word is considered by Porson on Orest. 64. as an extraordinary license: see his canon stated in the note on Med. 248.

597. "ἔστ' ἀγὼν Ald. and I believe all Mss. Grotius has edited ἀγὼν ἔστ'." Porson. Elmsley on Eur. Heracl. 722. considers the true reading to be, Μήτηρ, οὐ λόγων ἔθ' ἀγὼν, ἀλλ' ἀνήλωται χρόνος, i. e. ὁ ἀγὼν. Soph. El. 1492. λόγων γὰρ οὐκ οὐκ ἔστιν ἀγὼν, ἀλλὰ σῆς ψυχῆς περί. See below 944.

ἀνάλωται: see the note on Med. 326. In opposition to Matthiæ's doctrine respecting the deficiency of the augm. in this verb, which he has borrowed from Valckenaer's note on this passage, Elmsley makes the following remarks: "In the first place, these pretended Atticisms violate the analogy of the language, which is much more strictly preserved in the ancient dialects, than in that corrupt jargon, which the Alexandrian grammarians considered as the standard of the Greek language, because it happened to be their own mother tongue. If ἀναλῶ makes ἀνάλωσα on account of the long vowel, why do we find ἡρίστησα, ἡθλησα (Soph. Œd. C. 564.), ἦσα, ῖξα, instead of ἀρίστησα, ἄθλησα, ἦσα, ῖξα? If the long α had been supposed by

οὖν μέσῳ μάτην· περαίνει δ' οὐδὲν ἢ προθυμία·
οὐ γὰρ ἂν ξυμβαῖμεν ἄλλως, ἢ πὶ τοῖς εἰρημένοις,
ὥστ' ἐμὲ, σκήπτρων κρατοῦντα, τῆσδ' ἀνακτ' εἶναι
χθονός. 600

τῶν μακρῶν δ' ἀπαλλαγεῖτα νοουθετημάτων μ' ἔα·
καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, ἢ κατθανεῖ.

Πο. πρὸς τίνος; τίς ᾧδ' ἄτρωτος, ὅστις εἰς ἡμᾶς ξίφος
φόνιον ἐμβαλὼν τὸν αὐτὸν οὐκ ἀποίσεται μόρον;

Ετ. ἐγγύς, οὐ πρόσω βεβηκώς· εἰς χέρας λεύσεις
ἐμάς; 605

the Athenians to supersede the augment, they would have written and pronounced ἄρα, ἀράμην, ἀλάμην, rather than ἦρα, ἡράμην, ἡλάμην, as the α is long in the oblique modes of these aorists. In the second place, we find ἀνήλωσα &c. in inscriptions which were engraved long before the Attic dialect began to decline from its purity. ANEΛΟΣΑΝ, i. e. ἀνήλωσαν, occurs in the Choiseul inscription, which was engraved in the same year (Olymp. xcii. 3.) in which the Philoctetes of Sophocles was acted. In the Sandwich inscription, which is preserved in the Library of Trinity College, Cambridge, we find the word ΑΝΗΛΩΘΗ in the thirty-first line of the anterior face. This inscription, although less ancient than the former, was set up while Demosthenes was a little boy, and, in our judgment, vastly outweighs the authority of Libanius, which is produced by that judicious grammarian Thomas Magister, in favor of ἀνάλωσεν." Notes on the Ajax of Sophocles, Mus. Crit. i. p. 369.

599. ξυμβαῖμεν. "The opt. pres. and aor. 2. of verbs in μι, as in the aor. pass. of verbs in ω, have in the plural, in the Poets as well as prose writers, more commonly -εἰμεν, -εἶτε, -εἶεν, -αἶμεν &c. -οἶμεν &c. for εἴμεν &c." Matth. Gr. Gr. p. 281.

600. "σκήπτρων Ald. Cant. R. (κῆπτρων J.) σκήπτρον K. whence is derived the reading of several Mss.

σκήπτρα, which Brunck has edited from the membr. But σκήπτρων is the right reading, which all Mss. have below v. 1268. although Aldus has given σκήπτρον." Porson.

603. "τίς δ' ᾧδ' Ald. and some Mss. A point indeed of no great moment, but one on which an editor cannot decide to his satisfaction. The same variation occurs below v. 614. but I have there retained the particle on account of Med. 1383. ἀλλά σ' Ἐρινύς ὀλέσει τέκνων, Φονία τε Δίκη. ΜΗ. Τίς δὲ κλύει σοῦ θεὸς ἢ δαίμων; Before ἡμᾶς Aldus omits εἰς, and has afterwards οὐ πρόσω βέβηκας· εἰς χέρας λεύσεις. Valck. first edited οὐ from Mss. I have taken βεβηκώς from Musgrave's conjecture; βέβηκεν, which Brunck preferred, is much worse." Porson.

τίς ᾧδ' ᾧ. Valck. compares Homer Il. Δ. 510. οὐ σφι λίθος χρῶς, οὐδὲ σίδηρος, Χαλκὸν ἀνασχέσθαι ταμείχρῳα βαλλομένοισιν: also the words of Turpinus, Virg. Æn. xii. 50. Et nos tela, pater, ferrumque haud debile dextrâ Spargimus, et nostro sequitur de vulnere sanguis.

605. Cf. 920. 38' οὐ μακρὰν ἄπεσι, πλησίον δέ σου. Il. Ε. 110. ἐγγὺς ἀνὴρ, οὐ δηθὰ ματεύσομεν, αἳ κ' ἐθέλητε Πείθεσθαι. Valck. compares Theocr. xxii. 68. where to Pollux inquiring, τίς γὰρ ὅτῳ χεῖρας καὶ ἐμοὺς συνερείσω ἱμάντας; Amycus replies, ἐγγὺς ὄφης· οὐ γύννις ἐὼν κεκλησέθ' ὃ πύκτης.

Πο. εἰσορῶ. δειλὸν δ' ὁ πλοῦτος, καὶ φιλόψυχον κακόν.

Ετ. καῖτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν οὐδὲν ἐς μάχην;

Πο. ἀσφαλὲς γάρ ἐστ' ἀμείνων, ἢ θρασὺς στρατηλάτης.

Ετ. κομπὸς εἶ, σπονδαῖς πεποιθὼς, αἶ σε σάζουσιν θανεῖν.

Πο. καὶ σὲ δεύτερόν γ' ἀπαιτῶ σκῆπτρα καὶ μέρη
χθονός. 610

Ετ. οὐκ ἀπαιτούμεσθ', ἐγὼ γὰρ τὸν ἐμὸν οἰκήσω δόμον.

Πο. τοῦ μέρους ἔχων τὸ πλεῖον; Ετ. φήμ' ἀπαλ-
λάσσου δὲ γῆς.

Πο. ᾧ θεῶν βωμοὶ πατρώων, Ετ. οὓς σὺ πορθήσων
πάρει;

606. "δεινὸν Flor. and once Stobæus xci. p. 507. Gesner, but in the same page δειλὸν θ' and τυφλὸν θ' in the margin: δειλὸν the rest of the Mss., Schol. Aristoph. Plut. 203. Eustathius Il. E. 515, 24=390, 8." Porson.

607. "πολλοῖς Ald. 611. ἀπαιτούμεσθ'." Porson. "In some passages εἶτα signifies *notwithstanding*, *nevertheless*; as in the answer of Eteocles to his brother Polynices, who had taxed him with cowardice, καῖτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν οὐδὲν ἐς μάχην; and yet are you come &c. The inconsistency is objected ironically: *you believe me to be a coward, it seems; and then you come against me, coward as I am, with numerous forces.*" Hoogew. p. 62. ed. Seager.

πρὸς τὸν οὐδὲν sc. ὄντα: cf. 414. "Eur. Or. 709. ᾧ πλὴν γυναικὸς οὐνεκα στρατηλατεῖν, Τάλλ' οὐδὲν, *thou who art fit for nothing but &c.* Androm. 50. παιδί τ' οὐδὲν ἐστ' ἀπὸν, *is of no avail*: 1080. οὐδὲν εἰμ', ἀπωλόμαν, *I am lost*: Rhés. 821. ἢ τὸν Ἐκτορα Τὸ μηδὲν εἶναι καὶ κακὸν νομίζετε, *of no consequence.*" Matth. Gr. Gr. § 438. Obs. 1. Soph. Aj. 766. ὁ μηδὲν ὦν, 1231. ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντίστης ὕπερ.

608. "κόμπος, with the accent changed, Aug. Etymol. M. p. 527, 47." Porson. Schol. τὸ μὲν προση-

γορικὸν, ὡς τέμπος, τὸ δὲ ἐπίθετον, ὡς καρπὸς, λόγος κομπὸς, κομπαστής· ὁ δὲ νοῦς, μεγαλοφρονεῖς ἐπὶ ταῖς γενομέναις σπονδαῖς, καὶ συνθήκαις, αἶ τινές σε ῥύονται τοῦ ἤδη τεθνήξεσθαι. There does not appear to be any other authority for κομπὸς as an adj.: κόμπος, *boasting, vaunting words*, is not of unfrequent occurrence; Matthiæ § 429. considers it to be used in this passage as λῆρος, *nugas*, by Plato, for *nugator*, *a trifler*: Cic. Ep. ad Att. vi. 3. Amicos habet *meras nugas*.

σάζουσιν (ἐκ τοῦ) θανεῖν: as σωτήρα κακῶν Med. 361. See Porson's Suppl. p. 29. Alc. 11. ὃν θανεῖν ἐρρύσάμην. This phrase is sometimes accompanied by μή: Orest. 591. ῥύσεται με μὴ θανεῖν: Herc. F. 197. τὸ σῶμα ῥύεται μὴ κατθανεῖν: Electr. 540. αὐτὸν ἐξέκλεψα μὴ θανεῖν, i. e. ὥστε μὴ θ. See Matth. Gr. Gr. § 541. Med. 35.

611. οὐκ ἀπαιτούμεσθ', Schol. οὐ χρεωστούμεν, Potter: *Fruitless are thy demands: in mine own house I will be lord*: this is the correct translation of the expression οἰκήσω δόμον: Hip. pol. 1014. ἢ σὺν οἰκήσειν δόμον—ἐπήλπισα; see Monk's note.

612. "τὸ πλεῖστον Ald. Grotius and most Mss. have the other reading." Porson.

613. "Ald. and the greater part of the Mss. πατῆροι, which King

- Πο. κλύετε μου; Ετ. τίς δ' ἂν κλύοι σου πατρίδ'
ἔπεστρατευμένον;
- Πο. καὶ θεῶν τῶν λευκοπάλων δάμαθ'. Ετ. οἱ στυ-
γοῦσί σε. 615
- Πο. ἐξελαυνόμεσθα πατρίδος. Ετ. καὶ γὰρ ἦλθες
ἐξελῶν.
- Πο. ἀδικία γ', ὦ θεοί. Ετ. Μυκῆναις, μὴ 'νθάδ',
ἀνακάλει θεούς.
- Πο. ἀνόσιος πέφυκας, Ετ. ἀλλ' οὐ πατρίδος, ὡς σὺ,
πολέμιος.
- Πο. ὅς μ' ἄμοισρον ἐξελαύνεις. Ετ. καὶ κατακτενῶ γε
πρός.
- Πο. ὦ πάτερ, κλύεις ἃ πάσχω; Ετ. καὶ γὰρ οἶα
δρᾶς κλύει. 620
- Πο. καὶ σὺ, μῆτερ; Ετ. οὐ θέμις σοι μητρὸς ὀνομά-
ζειν κάρα.

changed." *Porson*. Schæfer objects to the interrogative mark after *πάρει* and also after *μου* in the next verse.

614. The Attics being averse to the elision of the *i* in the dat. sing. (*Porson* *Orest*. 584.) we must consider *πατρίδ'* as the accus.: see above 292. *Med*. 1182.

615. *θ. τῶν λ.* Grammarians are in doubt whether Castor and Pollux, or Amphion and Zethus, are the deities designated by this epithet: Valck. decides with reason in favor of the latter, as the founders of Thebes, and confirms his decision by reference to *Herc. Fur*. 29. *Τῶ λευκοπάλῳ πρὶν τυραννῆσαι χθονὸς, Ἀμφίων', ἥδ' Ζῆθον, ἐκγόνῳ Διός.*

616. "ἐξελαυνόμεθα ἀπὸ πατρίδος *Ald*. Almost all Mss. omit ἀπὸ, which *Grotius* has discarded. *Barnes* has edited *πάτρης*, from what source I know not; not from the Ms. C. as *Burton* affirms." *Porson*. 'Εξελῶν for ἐξελάσων: see *Med*. 69.

617. "ἀδικία γε σῆ, ὦ θεοὶ *Ald*. *Grotius* has omitted ὦ θεοὶ, King with more propriety σῆ, in which he is warranted by several Mss. ἀδικία σῆ γ' ὦ θεοὶ *J*. The reply renders the words ὦ θεοὶ necessary." *Porson*.

619. "καὶ κτανῶ γε πρὸς some Mss. κατακτενεῖ *J*. For γε *Brunck* has given σε, from the *membr.*, as I suppose, for thus the Ms. D.; but the pronoun is more conveniently wanting, being repeated from μ'; nor is the particle without its force. *Æsch. Prom*. 73. ἦ μὴν κελεύσω κάπιθῶξω γε πρὸς. *Eur. Heracl*. 642. μάλιστα καὶ πρὸς γ' εὐτυχεῖς τὰ νῦν τάδε." *Porson*. Cf. 610. 891. 1695. *Med*. 702.

621. "οὐ θεμιτόν σοι *Ald*. with most Mss. σε for σοι *Laud*. whence *Musgr.* elicits οὐ σε θεμιτόν, to which also one of the *Leyden* Mss. seems to allude by the omission of σοι. But I have followed *Grotius*, who probably derived θέμις σοι from a Ms." *Porson*.

Πο. ᾧ πόλεις. Ετ. μολὼν ἐς Ἄργος, ἀνακάλει Λέρνης ὕδωρ.

Πο. εἴμι, μὴ πόνει· σὲ δ' αἰνῶ, μήτερ. Ετ. ἔξιθι χθονός.

Πο. ἔξιμεν· πατέρα δέ μοι δὸς εἰσιδεῖν. Ετ. οὐκ ἂν τύχοις.

Πο. ἀλλὰ παρθένους ἀδελφάς. Ετ. οὐδὲ τάσδ' ὄψει ποτέ. 625

Πο. ᾧ κασίγνηται. Ετ. τί ταύτας ἀνακαλεῖς, ἔχθιστος ἄν;

Πο. μήτερ, ἀλλὰ μοι σὺ χαῖρε. Ιο. χαρτὰ γοῦν πάσχω, τέκνον;

Πο. οὐκέτ' εἰμὶ παῖς σός. Ιο. εἰς πόλλ' ἀθλία πέφυκ' ἐγώ.

Πο. ὁδε γὰρ εἰς ἡμᾶς ὑβρίζει. Ετ. καὶ γὰρ ἀνθυβρίζομαι.

Πο. ποῦ ποτε στήσει πρὸ πύργων; Ετ. ὥς τί μ' ἱστορεῖς τόδε; 630

623. μὴ πόνει Schol. μὴ δεινοπάθει, μὴ κάμνε, μὴ θορυβοῦ τοῦτου χάριν. *I am going: do not trouble yourself: this use of the pres. corresponds to the fut. sense which εἴμι and its compounds always bear.*

624. "εἴμι τὸν δὲ πατέρα μοι δὸς εἰσιδεῖν. Thus editors after Grotius. Aldus with most Mss. ἔξιμι πατέρα δέ (or δέ γε) μοι δὸς εἰσιδεῖν (Ald. and a few ἰδεῖν) whence Musgr., by an easy but very true conjecture, ἔξιμεν πατέρα δέ μοι δὸς εἰσιδεῖν. In a similar manner I have corrected a passage in the Hec. 1246. In this very scene 616. the Cambr. Ms., D. and J. have ἐξελαύνομαι. In Med. 653. Lascaris has given ἔχω for ἔχομεν." *Porson.*

626. "Mss. do not recognise γ', which Aldus adds after ἀνακαλεῖς. The same fault is observable in 628. εἰς πολλά γ'. (εἰς πόλλ' ἀθλία γε Grot.)" *Porson.*

627. ἀλλὰ μοι σὺ χ. This redun-

dancy of the pronoun μοι in pathetic appeals is noticed on Hec. 195.

χαῖρε—χαρτά: Potter: 'But thou, my mother, fare thee well. Joc. To me what can be well, my son?' This play on the verb χαίρω is noticed on Hec. 427. To the instances there given, add Soph. El. 1484. χαίροις ἂν, εἴ σοι χαρτὰ τυγχάνει τάδε.

628. Cf. 1656. εἰς ἅπαντα δυστυχῆς ἔφυς.

630. ὥς τί (sc. δράσων) μ' ἱστ. τ.; Eur. Rhes. 99. σὺ δ' ὥς τί δράσων πρὸς τὰδ' ὀπλίζει χέρα; Orest. 794. ὥς τί δὴ τόδε; Valck. gives the preference to εἰς τί; as Soph. Trach. 407. σὺ δ' εἰς τί δὴ με τοῦτ' ἐρωτήσας ἔχεις; considering it probable that ὥς and εἰς have been interchanged here and above 628. But this opinion seems without weight. We meet with ἵνα τί elliptically for ἵνα τί γένηται, Aristoph. Pac. 409. ἵνα τί δὲ τοῦτο δράτον; see Viger p. 206. ed. Seager. Med. 680.

Πο. ἀντιτάξομαι κτενῶν σε. Ετ. καὶ μὲ τοῦδ' ἔρως
ἔχει.

Ιο. ὦ τάλαιν' ἐγὼ, τί δράσετ', ὦ τέκν'; Πο. αὐτὸ
σημανεῖ.

Ιο. πατὴρς οὐ φεύξεσθ' Ἑριννῆς; Ετ. ἐρρέτω πρόπας
δόμος.

Πο. ὡς τάχ' οὐκέθ' αἵματιπρὸν τοῦμὸν ἀργήσει ξίφος.
τὴν δὲ θρέψασάν με γαῖαν, καὶ θεοὺς μαρτύρο-
μαι, 635

ὡς ἄτιμος, οἴκτρε πάσχων, ἐξελαύνομαι χθονός,
δοῦλος ὡς, ἀλλ' οὐχὶ ταύτου πατὴρς Οἰδίου
γεγώς.

καὶν τι σοὶ, πόλις, γένηται, μὴ' μὲ, τόνδε δ' αἰτιῶ.
οὐχ' ἐκὼν γὰρ ἦλθον, ἄκων δ' ἐξελαύνομαι χθονός.
καὶ σὺ, Φοῖβ' ἀναξ' Ἀγυιεύ, καὶ μέλαθρα χαίρετε,
ἡλικίης θ' οἱ' μοι, θεῶν τε δεξιμήλ' ἀγάλματα. 641

632. αὐτὸ (sc. τὸ ἔργον) σημαίνει, *the extent will show*; "Eurip. Bacch. 974. τάλλα δ' αὐτὸ σημαίνει: Androm. 264. τὸ δ' ἔργον αὐτὸ σημαίνει τάχα: Or. 1131. εἴτ' αὐτὸ δηλοῖ τοῦργον, ἢ τείνειν χρέων; Suidas: Αὐτὸ δείξει παροιμία' ἐλλείπει τὸ ἔργον." Valck.

"αὐτὸ σημαίνει is assigned by Aldus to Eteocles, and 634. ἐρρέτω π. δ. Again to v. 635. he prefixes the character of Eteocles, to 636. that of Polyneices. There is a confusion in the Mss. I follow Musgr. and Brunck." Porson.

634. ὡς τάχ', understand ἴσθι: cf. 533. 732. 1678. Hec. 400. ὡς τῇσδ' ἐκοῦσα παιδὸς οὐ μεθήσομαι: "Helioid. Æth. iv. p. 170. οὐχ οὕτως ἦδε ἡ χεῖρ καὶ ξίφος τοῦμὸν ἀργήσει." Porson.

636. "ἀτιμὰ Ald. Grotius first changed it." Porson. Cf. Hec. 782.

637. "πρὸς for πατὴρς Ald. perhaps by an error of the press: [or the abbreviated method of writing, according to Valck.] For γεγώς the Flor. Ms.

affords a remarkable reading *μολών*." Porson.

638. "μὴ με, τόνδ' αἰτιῶ Ald. μὴ με σύ γε τόνδ' αἰτιῶ Grot. τῶνδ' αἰ. some, τῶνδε δ' others, τῶνδέ γ' others. Hence Valck. prefers μὴ με τῶνδ' ἐπαιτιῶ. But King from K. and Brunck from the membr. rightly edit the passage: τόνδ' the Cambr. Ms. with δὲ also written over it: τῶν δ' M. and ὄν for a various reading. The error originated in the concurrence of two letters, as Orest. 888. below 1255. 1601. The following verse Valck. considers spurious: (on account of the repetition in it and v. 636. but cf. 450. 465. 488. 493. 494. 496.)" Porson.

640. Ἀγυιεύ. Hor. Carm. iv. 6, 28. Levis Agyieū. On the Grecian stage before the centre or principal doorway was an altar of Apollo Ἀγυιεύς: see v. 281. Soph. Œd. T. 16. 909. Mus. Crit. ii. 213. Aristoph. Σφ. 875. ὦ δέσποτ' ἀναξ, γείτον Ἀγυιεύ Τοῦμου προθύρου.

641. "δύμοι Ald. See on Hec. 334."

οὐ γὰρ οἷδ' εἴ μοι προσειπεῖν αὖθις ἔσθ' ὑμᾶς ποτέ.
ἐλπίδες δ' οὐπὼ καθεύδουσ', αἷς πέποιθα σὺν θεοῖς,
τόνδ' ἀποκτείνας, κρατήσῃν τῇσδε Θηβαίας χθο-
νός.

Επ. ἔξιθ' ἐκ χάρας· ἀληθῶς δ' ὄνομα Πολυνείκην πατὴρ
ἔθετό σοι θεία προνοία, νεικέων ἐπάννυμον. 646

Χο. Κάδμος ἔμολε τάνδε γὰν στροφή.
Τύριος, ᾧ τετρασκελὴς
μῶσχος ἀδάμαστον πίεσμα
δίκε, τελεσφόρον διδοῦσα 650
χρησμὸν, οὗ κατοικίσαι

Porson. Elmsley Preface to Soph. Œd. T. p. x. "When the article ends in a vowel, and the word following begins with a vowel, the first syllable of the latter word is not cut off, but it coalesces with the article into one syllable by crasis: e. g. for τοῦ ἐμοῦ, τοῦ-μοῦ, not τοῦ 'μοῦ, must be written: τὰμὰ, τὸμῳ, not τὰ 'μὰ, τῳ 'μῳ: οὔμολ and ἀμαί, not οἱ 'μολ and αἱ 'μαί."

645. "ἔξελθ' Ald. contrary to metre and Mss. Grotius changed it." Porson.

646. νεικέων ἐπ. Cf. 1508. ᾧ Πολυνεικές, ἔφους ἄρ' ἐπάννυμος. Orest. 1007. Quintilian Instit. Orat. v. 10. Nam et illud apud Euripidem frigidum sane, quod nomen Polynicis, ut argumentum morum, frater incessit. But the same objection applies to Æschylus, S. c. Th. 575. ἐξυπτιάζων ὕμνα, Πολυνείκους βίαν, Δις ἐν τελευτῇ τοῦνομ' ἐνδατούμενος, Καλεῖ: 655. ἐπωνύμω δὲ κάρτα Πολυνείκει λέγω: 829. οἱ δὴτ' ὀρθῶς, καὶ πολυνεικέϊς Κατ' ἐπωνυμίαν, ὧλοντ' ἀσεβεῖ διανοία. Again he thus plays on the name of Helen, Agam. 664. Τίς ποτ' ὀνόμαζεν ᾧδ' Εἰς τὸ πᾶν ἐτητύμωσ—Μή τις, ὄντιν' οὐχ ὀρῶ—Μεν, προνοίαισι τοῦ πεπρωμένου Γλῶσσαν ἐν τύχη νέμων—Τὰν δορίγαμβρον ἀμφινεικῇ θ' Ἑλέαν; ἐπεὶ πρεπόντως Ἑλέανος, ἔλανδρος, ἐλέπτολις. Sophocles also is guilty of this trifling: Ajax 430. αἶ, αἶ-

τίς ἂν ποτ' ᾗθ' ᾧδ' ἐπάννυμον Τοῦμόν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς; Νῦν γὰρ πάρεστι καὶ Δις αἰάζειν ἐμοὶ Καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυχάνω: which, as a writer in the Class. J. xxviii. p. 316. observes, "can only be rivalled by a passage in the second part of Shakspeare's Henry 4th, where the old Earl of Northumberland, understanding that some fugitive from Shrewsbury had said that young Percy's spur was cold, bursts out in the midst of his agony with the following pun: 'Ah! said he, that Harry Percy's spur was cold! Of Hotspur cold-spur.'" Valck. cites also from Ovid Epist. e Ponto iv. 13, 2. quod es, vere, Care, vocaris. 16, 17. Ingeniique sui dictus, cognomine Largus.

649. ἀδάμαστον π. δίκε, i. e. ἔδικεν (ἐαυτὸν κατὰ) π. ἄδ. Schol. τὸ μὴ ὑπότινος ἡναγκασμένον πτώμα, ἀλλὰ αὐτορρίφες: lay down willingly: Elmsley on Œd. T. 196. would read ἀδάματος throughout the tragedians: in this passage the correction seems required on account of the antistr. v. 669. On the story of the founding of Thebes by Cadmus, see Ovid Met. iii. init. and Lempriere's Class. Dict.

651. "Thus the Schol. In Aldus and several Mss. κατῳκίσε or κατῳκίσε." Porson.

πεδία μιν τὸ θέσφατον
 χρεῖσε πυροφόρ' Ἀόνων,
 — καλλιπόταμος ὕδατος ἵνα γε
 νοτὶς ἐπέρχεται γυῖας

655

Δίρκας χλοηφόρους
 καὶ βαθυσπόρους.

Βρόμιον ἔνθα τέκετο
 μάτῃ, Διὸς γάμοις,

κισσὸς ὃν περιστεφῆς

660

ἐλικτὸς εὐθύς ἔτι βρέφος

χλοηφόροις ἐρνεσιν

κατασκίοισιν ὀλβίσας ἐνώτισε,

652. "μιν for μὲν is the correction of Musgr.; χρῆσε πυροφόρ' Ἀόνων for πυροφόρα δόμων ἔχρησε that of Valck." Porson. "The Aones, jointly with the Hyantes, succeeded the Ectenes. On the arrival of Cadmus, the Hyantes took up arms to oppose him, but the Aones submitted, and were incorporated with the Phœnicians. The Muses were called Aoniæ, from Mount Helicon in Bœotia." Anthon's ed. of Lempriere, re-edited by E. H. Barker. Apoll. Rh. iii. 1184. Καὶ ῥ' ὁ μὲν Ἀονίοισιν ἐπισπείρας πεδίοισι Κάδμος Ἀγηνορίδης γαιηγενῇ εἴσατο λαόν. Ovid Fast. i. 490. Tyriis qui quondam pulsus ab oris, Cadmus in Aoniâ constitit exul humo.

654. καλλιπ. ὕδ.—νοτὶς, i. e. ν. ὕδ. τοῦ καλοῦ ποταμοῦ, the river Ismenus.

"ἵνα τε Ald. and Mss. which Valck. changed by a slight correction." Porson.

655. "νοτὶς ἐπέρχεται γυῖας Δίρκας χλοηφόρους καὶ βαθυσπόρους γυῖας Ald. and several Mss. For γυῖας the Flor. has γυῖας, some γᾶς; for γυῖας, which K. omits, the Flor. χώρας. The reading of Grotius is extraordinary: ν. ἐ. γυῖας Δίρκας χλοηφόρου καὶ βαθυῤῥόδου. The fact is that γυῖας (or γᾶς, as it ought always to be written) being

marked in the margin for a correction, found its way into a wrong place. Below 679. γαῖας for γυῖας J." Porson.

658. 659. "Thus the greater part of the Mss. τέκε Ald. τέκε ποθ' ἅ μάτῃ Grot. δὴ τέκεν ποθ' ἅ μ. King from K. κισσὸς twice Grot." Porson.

663. "ἐνώτισεν. Valck. needlessly suspects this word. Hesychius, as he himself acknowledges, has taken it from hence: 'Ενώτισεν' τὰ νῶτα περισκέπασεν. Musgr. well cites Herc. F. 361. ξανθὰν κράτ' ἐπινώτισας Δεινῷ χάσματι θηρός. Æschylus applies the same verb in a sense allied to this, Agam. 296. ὑπερτελής τε, πόντον ὥστε νωτίσαι, of a lamp illuminating the surface of the sea. A tragic writer in Plutarch, Stob. lxii. p. 403, 1. has said of the wing of the Sphinx, νώτισμα θηρός." Porson. Ὀλβίσας ἐνώτισεν is put by hypallage for νωτίσας ὀλβισεν, ramis opacis obductum beavit, i. e. abundantly, richly, luxuriantly twined round him. "Si quid his inest obscuritatis, admota mox illuminat Patavensis Mnaseæ narratio, quam Scholiastæ debemus, et huic quidem, ut puto, soli: Bacchum, de matre cadentem, κισσὸς περὶ τοὺς κίονας φυεῖς ἐκάλυψεν, et ramis obductum illasum conservavit: διδὸν καὶ Περικιδόνιος (sic scri-

T. D. B

T. D. ac

T. D. c

Βάκχιον χόρευμα
παρθένοισι Θηβαίαισι 665
καὶ γυναιξὶν Εὐταῖς.

ἔνθα φόνιος ἦν δράκων ἀντιστρ.
Ἄρεος, ὁμόφρων φύλαξ,
νάματ' ἐνυδρα καὶ ῥέεθρα

χλοερά δεργμάτων κόραισι 670
πολυπλάνοις ἐπισκοπῶν

ὃν ἐπὶ χέρνιβας μολὼν
Κάδμος ὤλεσε μαρμαῶν,
κρᾶτα φόνιον ὀλεσίθηρος
ὠλένας δικὼν βολαῖς, 675

Δίας ἀμάτορος
Παλλάδος φραδαῖς
γαπετεῖς δικὼν ὀδόντας
εἰς βαθυσπόρους γύας.
ἐνθεν ἐξανῆκε γὰ 680
πάνοπλον ὅψιν ὑπὲρ ἄκρων

bendum in Scholiis) ὁ θεὸς ἐκλήθη παρὰ
Θηβαίοις." Valck.

664. χόρευμα in apposition with
Βρόμιον: the object celebrated in the
dances of the Theban virgins: see
Med. 12. Hec. 1150.

"Βακχεῖον Ald. and most Mss. Εὐ-
βοίαις Ald. Εὐτοῖς many Mss. with the
Schol. Εὐταῖς the Cambr. Ms. M. and
R." Porson.

669. "ἐνυδρα Grot. and a portion
of the Mss. But the greater part with
Aldus ἐνυδρα." Porson.

670. δεργμάτων κόραισι by enallage
for δέργμασι κορῶν: thus Æsch. Pers.
98. κραιπνῷ ποδὶ πηδήματος for πηδή-
ματι ποδός: Soph. El. 98. μέλαινά τ'
ἄστρων ἐκλέλοιπεν εὐφρόνη, for ἄστρα
μελαίνης εὐφρόνης. Eur. Hel. 1098.
παρῆδ' ἰ τ' ὄνυχα φόνιον ἐμβαλῶ χροῶς,
for παρῆδος χροῶς.

675. "ὠλένας Ald. and many Mss.
ὠλένης Grot. Cant. as Canter had con-

jectured; ὠλέαν Barnes; Valck.
rightly ὠλένας, as in K. M. R." Por-
son. Connect ὀλεσίθηρος as an epithet
to ὠλένας, from ὀλεσίθην.

677. φραδαῖς. "This dat. often
signifies according to, in consequence
of. Il. O. 412. ὑποθημοσύνησιν Ἀθήνης.
Hom. H. in Apoll. 1, 98. Ἡρῆς φραδ-
μοσύνη. Eur. Phœn. 1058. χρόνῳ δ'
ἔβα Πυθίαις ἀποστολαῖσιν Οἰδίπους ὁ
τλάμων Θηβαίαν τάνδε γᾶν. Xen. Cyr.
i. 2, 4. νόμῳ εἰς τὰς ἐαυτῶν χώρας
ἕκαστοι πάρεσιν." Matth. Gr. Gr. §
403. c. obs. 2. Ovid Met. iii. 101.
Ecce viri faultrix—Pallas adest: mo-
tæque jubet supponere terræ Vipereus
dentes.

678. 679. "The metres do not cor-
respond with the antistr. (658. 659.)
Brunck has given δίκ' ὀδόντας βαθυσ-
πόροις γύας, and a little above Δίας δ'
ἄ." Porson.

681. ὑπὲρ ἄ. β. Schol. εἰς τὴν ἐπι-

ὄρων χθονός· φόνος δέ νιν
 σιδαρόφρων ξυνῆψε γὰ φίλα πάλιν
 αἵματος δ' ἔδευσε
 γαῖαν, ἃ νιν εὐείλοισι
 δεῖξεν αἰθέρος πνοαῖς.

685

καὶ σέ, τὸν προμάτορος
 'Ιοῦς ποτ' ἔκγονον

ἐπαδός.

"Επαφον, ᾧ Διὸς γένεθλον,
 ἐκάλεσ' ἐκάλεσα βαρβάρω βοᾷ,

690

ἰὼ βαρβάροις λιταῖς,

βᾶθι, βᾶθι τάνδε γᾶν,

σοί νιν ἔκγονοι κτίσαν,

ἃ διώνυμοι θεαὶ

Περσέφασσα καὶ φίλα

695

Δαμάτῃς θεὰ,

πάντων ἀνασσα,

πάντων δέ γὰ τροφός,

κτήσαντο πέμπτε πυρφόρους

φάνειαν τῆς γῆς· ἢ ἀντὶ τοῦ ἐπάνω τῆς ἐπιφανείας τῆς γῆς. "Eur. Suppl. 31. φρίξας ὑπὲρ γῆς τῆσδε κάρπιμος στάχυσ. Apoll. Rh. iii. 1362. Λάμπον ἀναλδήσκοντες ὑπὲρ χθονός." Valck.

682. 683. "Aldus: σιδαρόφρων δέ νιν φόνος πάλιν ξυνῆψε φίλα γὰ: and thus most Mss. except that some have ξυνῆκε. Grotius and others that follow him, γὰ φίλα. By transposition I have made the verses more harmonious." Porson.

685. "εὐείλοισι is the emendation of Musgr. for εὐηλίοισι." Porson.

686. δεῖξεν: cf. Virg. Æn. vi. 870. Ostendunt terris hunc tantum fata.

693. "σῶ νιν ἐκγόνῳ the Schol. whom if we follow, αἱ διώνυμοι must be read, as some Mss. and edd. have." Porson. Cf. 842.

694. For ἃ Scholef. suggests ἄν: καὶ would perhaps be preferable.

διώνυμοι θ. Schol. παρόσον ἢ μὲν

Κόρη καὶ Περσεφόνη, ἣ δὲ Δημήτηρ καὶ Γῇ καλεῖται. τὴν οὖν Περσεφόνην πάντων ἀνασσαν καλεῖ· τὴν δὲ Δημήτρην πάντων τροφόν.

698. γὰ τροφός: perhaps this should be written Γὰ with a capital: "Eur. Bacch. 275. Δημήτηρ θεὰ, (Γῇ δ' ἐστίν, ὄνομα δ' ὁκότερον βούλει, καλεῖ.) Ἀὕτη μὲν ἐν ξηροῖσιν ἐκτρέφει βροτούς. But Ceres and Tellus are sometimes distinct divinities. Ovid Fast. i. 671. matres frugum, Tellusque Ceresque: 673. Officium commune Ceres et Terra tuentur; Hæc præbet causam frugibus, illa locum: Consortes operum." Valck.

699. "Most edd. ἐκτίσαντο, but some Mss. ἐκτήσαντο, whence I have rejected the augment: [thus δῖκε 650. χρῆσε 653. τέκετο 658. δεῖξεν 686. κτίσαν 693.] Again πυροφόρους some Mss. incorrectly." Porson.

πυρφόρους Schol. πυρφόρος καλεῖ,

θεὰς ἀμύναι τὰδε γὰρ·

700

πάντα δ' εὐπετὴ θεοῖς.

- Ετ. χάρις σὺ, καὶ κόμιζε τὸν Μενοικέως
 Κρέοντ', ἀδελφὸν μητρὸς Ἰοκάστης ἐμῆς,
 λέγων τὰδ', ὡς οἰκεῖα καὶ κοινὰ χθονὸς
 θέλω πρὸς αὐτὸν συμβαλεῖν βουλευμάτων, 705
 πρὶν εἰς μάχην τε καὶ δορὸς τάξιν μολεῖν.
 καὶ τοι ποδῶν σῶν μόχθον ἐκλύει παρών·
 ὅσῳ γὰρ αὐτὸν πρὸς δόμους στείχοντ' ἐμούς.
 Κρ. ἢ πόλλ' ἐπῆλθον, εἰσιδεῖν χρεῖζον σ', ἀναξ
 Ἑτεόκλειες, πέριξ δὲ Καδμείων πύλας 710
 φύλακας τ' ἐπῆλθον, σὸν δέμας θηρώμενος.
 Ετ. καὶ μὴν ἐγὼ σ' ἔχρηζον εἰσιδεῖν, Κρέον·
 πολλῶ γὰρ εὖρον ἐνδεδεῖς διαλλαγὰς,
 ὡς εἰς λόγους ξυνῆψα Πολυνείκει μολῶν.
 Κρ. ἤκουσα μείζον αὐτὸν ἢ Θήβας φρονεῖν, 715
 κήδει τ' Ἀδριάστου καὶ στρατῶ πεποιθότα.
 ἀλλ' εἰς θεοὺς χρεὶ ταῦτ' ἀναρτήσαντ' ἔχειν·

ἐπειδὴ ἐν νυκτὶ γινομένων τῶν μυστη-
 ρίων οἱ μυνόμενοι πῦρ ἔφερον. Suppl.
 271. καὶ γῆν, τήν τε πρὸφόρον θεῶν
 Δήμητρα θέμεναι μάρτυρ'.

704. οἰκεῖα καὶ κ. χ. Schol. τουτέσ-
 τιν ἐμοῦ ἴδια καὶ κοινὰ τῆς χθονὸς,
 ἤγουν καὶ ὁμοῦ περὶ πάσης τῆς γῆς.

709. The repetition of the verb
 ἐπῆλθον displeases Valck. and Musgr.;
 the former proposes ἐμόχθουν, the lat-
 ter ἐλείφθην.

711. σὸν δέμας, i. e. σέ: Eur. Alc.
 647. οὐκ ἦσθ' ἄρ' ὀρθῶς τοῦδε σώματος
 πατήρ, i. e. ἐμοῦ.

714. "Valck. did not clearly see the
 construction. Understand ἐμαντόν.
 Aristoph. Lysistr. 469. τί τοῖσδε σαν-
 τὸν εἰς λόγους τοῖς θηρίοις ξυνάπτεις;"
 Porson. Eur. Heracl. 430. εἰς χεῖρα
 γῇ ξυνῆψαν.

715. μείζον ἢ Θήβας φρονῶν, i. e.
 καταφρονῶν Θηβῶν: Schol. τούτων
 Eurip. Phæn.

καταστροφὴν πάνν ῥάστην ἡγεῖσθαι,
 καὶ πλέον οἶεσθαι ποιήσιν ἢ ταύτας
 πολιορκήσαι. Heracl. 933. μείζω τῆς
 τύχης φρονῶν πολύ. Androm. 700.
 φρονοῦσι δήμου μείζον, ὄντες οὐδένες.

716. "πεποιθέναι Ald. but πεποιθότα
 almost all Mss. The change arose
 from referring τε to the preceding line,
 whereas it ought to be connected with
 what follows. Nor is the figure Oro-
 pismus, as in χαίρω σ' ἐληλυθότα, to
 be supposed applicable here." Porson.

717. ἀναρτήσαντ' ἔχ., to have these
 things dependent, the active for the
 neuter; or for ἀναρτήσαι, as κρύψας
 ἔχεις in Hec. 999. see also Med. 33.
 89. "This construction is of much
 more frequent occurrence in Sopho-
 cles; but is not found in the remain-
 ing plays of Æschylus." Valck. See
 Dr. Brasse on Soph. (Ed. T. 577. and
 in Class. J. No. LXX. p. 233.

ἀ δ' ἐμποδὼν μάλιστα, ταῦθ' ἤκω φράσων.

Ετ. τὰ ποῖα ταῦτα; τὸν λόγον γὰρ ἀγνοῶ.

Κρ. ἤκει τις αἰχμάλωτος Ἀργείων πάρα.

720

Ετ. λέγει δὲ δὴ τι τῶν ἐκεῖ νεώτερον;

Κρ. μέλλειν πέριξ πυκνοῖσι Καδμείων πόλιν
ὅπλοις ἐλίξιν αὐτίκ' Ἀργείων στρατόν.

Ετ. ἐξοιστέον γ' ἄρ' ὅπλα Καδμείων πόλει.

Κρ. ποῖ; μῶν νεάζων οὐχ ὅρῃς ἀ χρεῖ σ' ὅρῃν;

725

Ετ. ἐκτὸς τάφρων τῶνδ', ὡς μαχουμένους τάχα.

Κρ. σμικρὸν τὸ πληθὺς τῆσδε γῆς· οἱ δ' ἄφθονοι.

Ετ. ἐγὼ δα κείνους τοῖς λόγοις ὄντας θρασεῖς.

Κρ. ἔχει τιν' ὄγκον τᾶργος Ἑλλήνων πάρα.

Ετ. θάρσει· τάχ' αὐτῶν πεδίον ἐμπλήσω φόνου.

730

Κρ. θέλοιμ' ἂν ἀλλὰ τοῦθ' ὅρῃ πολλοῦ πόνου.

718. ἐμποδὼν, for ἐν ποσὶν, of immediate consequence: in this sense Blomfield understands the word in Æsch. Prom. 13. ἔχει τέλος δὴ, κούδεν ἐμποδὼν ἔτι.

719. "Nearly the same verse occurs in Soph. Trach. 78. τὰ ποῖα, μῆτερ; τὸν λόγον γὰρ ἀγνοῶ." Porson. "The article is put with the interrogative pronouns ποῖος, τίς, but only with reference to something preceding, the fuller definition of which the question is to produce. Æsch. Prom. 248. θνητοὺς ἔπανσα μὴ προδέρκεσθαι μόρον. XOP. τὸ ποῖον εὐρὼν τῆσδε φάρμακον νόσον; Aristoph. Pac. 696. εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν. 'ΕΡΜ. τὸ τί; 693. οἶα μ' ἐκέλευσεν ἀναπνεῖσθαι σου. ΤΡΙΤ. τὰ τί; where τὰ refers to the preceding οἶα." Matth. Gr. Gr. § 264, 4.

722. "μέλλων Grot. contrary to Aldus and Mss. πυκνοῖσι for πύργοισι is Reiske's emendation." Porson.

723. Cf. Orest. 438. κύκλω γὰρ εἰλισσόμεθα παγχάλκοις ὕπλοις.

724. ἐξοιστέον γ' ἄρ' ὅπλα K. πόλει, the forces then must be led forth by the city, i. e. the city then must lead forth its forces. Verbals of this kind

take an accus. of the object and a dat. of the person. Eur. Or. 759. οἰστέον τάδε, subaud. ἐμοί. See Matth. Gr. Gr. § 447.

726. "μαχομένους Ald. and some Mss., contrary to the metre and the consistency of the tenses: μαχομένοις J. μαχουμένοις would not be amiss, if referred to πόλει: μαχόμενος L. and two others." Porson. Μαχουμένους agrees with ὁπλίτας, which is to be supplied from the word ἔπλα in v. 724. where a comma ought to be placed after πόλει, the present line being manifestly a continuation of the sense and construction contained in that. This figure is noticed in Hec. 22.

729. "τᾶργος Grot. Cant. J. M. the membrana of Brunck. "Αργος Ald." Porson.

731. "The gen. is used to mark the person or thing to which any thing belongs, whether it be a property, or quality, habit, duty, &c. Soph. El. 1064. πολλῆς ἀνοίας (ἐστὶ) καὶ τὸ θηρᾶσθαι κενὰ, it partakes of great folly, it is very foolish, as in Latin, magna stultitia est. Eur. Ph. 731. ἀλλὰ τοῦθ' ὄρῃ πολλοῦ πόνου (ὄν), a matter of great

- Ετ. ὥς οὐ καθέξω τειχέων ἔσω στρατόν.
 Κρ. καὶ μὴν τὸ νικᾶν ἐστὶ πᾶν εὐβουλία.
 Ετ. βούλει τράπωμαι δῆθ' ὁδοὺς ἄλλας τινάς;
 Κρ. πάσας γε, πρὶν κίνδυνον εἰς ἅπαξ μολεῖν. 735
 Ετ. εἰ νυκτὸς αὐτοῖς προσβάλοισιν ἐκ λόχου;
 Κρ. εἴπερ σφαλεῖς γε δεῦρο σωθήσεται πάλιν.
 Ετ. ἴσον φέρει νύξ' τοῖς δὲ τολμῶσιν πλέον.
 Κρ. ἐνδυστυχεῖν δεινὸν εὐφρόνης κνέφας.
 Ετ. ἀλλ' ἀμφὶ δεῖπνον οὔσι προσβάλλω δόρυ; 740
 Κρ. ἐκπληξίς ἂν γένοιτο· νικῆσαι δὲ δεῖ.
 Ετ. βαθύς γέ τοι Διρκαῖος ἀναχωρεῖν πόρος.
 Κρ. ἅπαν κάκτιον τοῦ φυλάσσεσθαι καλῶς.

labour, I see that it is attended with great labour, in which there is no need to supply δέόμενον with Valck. Thuc. i. 83. ἔστιν ὁ πόλεμος οὐχ ὑπλῶν τὸ πλέον, ἀλλὰ δαπάνης: v. 9. νομίσαιτε εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι, that alacrity and a love of honour are necessary to fight well." Matth. Gr. Gr. § 372.

732. Supply ἴσθι, or γίνωσκε with the Schol. See above 633.

733. "κὰν εὐβουλία Pierson, badly. There is an old adage: τύχη τὰ θνητῶν πράγματ', οὐκ εὐβουλία. Below, some Mss. and edd. have προσβάλοίμ' ἂν, a solecism." Porson. Construe thus: καὶ μὴν εὐβουλία ἐστὶ πᾶν (κατὰ) τὸ νικᾶν, and yet circumspection is every thing for victory.

734. βούλει (ἵνα) τράπωμαι: Anacr. Od. 12. τί σοι θέλεις ποιήσω; The same ellipsis is frequent in Latin: Virg. Ecl. iii. 28. Vis ergo, inter nos, quid possit uterque vici-sim, Experiamur?

736. εἰ is interrogative in Hec. 978. εἰ τῆς τεκούσης τῆσδε μέμνηται τι μοῦ;

737. "σφαλεῖς γε Ald. For σωθήσεται Valck. σῶς ἥξεις, without necessity." Porson.

738. "This verse is now read correctly in Schweigh's ed. of Polybius

xxxi. 21, 12. Formerly: εἰς ὃ φ. ν. τοῖς δὲ τολμῶσι τι πλέον." Porson.

740. "προσβάλλω Ald. προσβαλῶ Flor. Grot. προσβάλω others: all correctly; but, *ceteris paribus*, the aor. is preferable, as in 746. In Aristoph. Ran. 631. Καὶ πῶς βασανίζω; a Ms. according to Brunck has rightly βασανίσω. In Thesm. 946. for τί σοι χαρίσομαι; Brunck, adopting the opinion of Pierson on Mæris p. 106, has edited χαριοῦμαι, to no purpose: χαρίσωμαι, with a long vowel, was all the alteration necessary." Porson. See the note on Med. 1272.

742. "δέ τοι Ald. but γέ τοι almost all Mss. γένοιτο L. The fact is, that the transcriber had written at first γένοι, then over that, as a correction, put το, το

γενοί." Porson. Valck. compares Il. M. 62. ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους, ἥ δὲ μάλ' ἀργαλή περᾶν. On the infin. after adj., see Med. 266. Construe thus: at least however the stream of Dirce is deep for them to cross in their retreat.

743. Paraphr. τὰ πάντα δεύτερα τῆς εὐλόγου ἀσφαλείας: every thing is worse, i. e. nothing is more to be relied on, than good precautions.

- Ετ. τί δ', εἰ καθιππεύσαιμεν Ἀργείων στρατόν;
 Κρ. καὶ εἰ πέφρακται λαὸς ἄρμασιν πέριξ. 745
 Ετ. τί δῆτα δρᾶσω; πολέμοισι δῶ πόλιν;
 Κρ. μὴ δῆτα· βουλευούδ' ἐπέιπερ εἴ σοφός.
 Ετ. τίς οὖν πρόνοια γίγνεται σοφώτερα;
 Κρ. ἔπτ' ἄνδρας αὐτοῖς φασίν, ὥς ἤκουσ' ἐγὼ,
 Ετ. τί προστετάχθαι δρᾶν; τὸ γὰρ σθένος βραχύ. 750
 Κρ. λόχων ἀνάσσειν, ἐπτά προσκειῖσθαι πύλαις.
 Ετ. τί δῆτα δρῶμεν; ἀπορίαν γὰρ οὐ μενῶ.
 Κρ. ἔπτ' ἄνδρας αὐτὸς καὶ σὺ πρὸς πύλαις ἔλου.
 Ετ. λόχων ἀνάσσειν, ἢ μονοστόλου δορός;
 Κρ. λόχων, προκρίνας οἵπερ ἀλκιμώτατοι. 755
 Ετ. ξυνῆκ' ἀμύνειν τειχέων προσαμβάσεις.
 Κρ. καὶ ξυστρατηγούς· εἴς δ' ἀνὴρ οὐ πάνθ' ὄσῃ.
 Ετ. θάρσει προκρίνας, ἢ φρενῶν εὐβουλίᾳ;
 Κρ. ἀμφοτέρων· ἀπολειφθὲν γὰρ οὐδὲν θάτερον.
 Ετ. ἔσται τάδ'· ἐπτάπυργον ἐς κύκλον μολῶν, 760

744. "στρατῶν Ald. perhaps accidentally." Porson.

746. "πολεμοῖσι δώσω Ald. πολέμοις δώσω edd. and most Mss.; but that which D. J. exhibit is more elegant and harmonious." Porson.

747. μὴ δῆτα: cf. Med. 337. Hoogev. p. 48. ed. Seager.

748. "Scaliger had noted γίγνεται, from a Ms. I suppose." Porson.

749. φασίν, ὥς ἤκ. Cf. Med. 289. κλύω—ὡς ἀπαγγέλλουσί μοι.

750. "προστέτακται in some copies as a various reading." Porson.

752. Schol. οὐ μενῶ ἕως εἰς ἀπορίαν καὶ ἀμηχανίαν πέσω.

753. Cf. Æsch. S. c. Th. 57. πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως Πυλῶν ἐπ' ἐξόδοισι ταγεῦσαι τάχος.

754. μονοστόλου, i. q. μόνου: as in Alc. 418. λείπομαι φίλας Μονόστολός τε ματρός: where the Schol. observes, ἀπὸ μεταφορᾶς τῶν μονοστελλομένων πλοίων· μονόστολος οὖν ἀντὶ τοῦ ἔρη-

μος. In compound words, one part of the compound is frequently neglected, as ποδῶκες ὄμμα Æsch. S. c. Th. 619.

755. "The adj., in order to determine more accurately the substantive, and to express this determination better, is subjoined with the relative and the verb εἶμι. Il. H. 50. αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος, for τὸν ἄριστον Ἀχαιῶν: P. 61. ὥς ὅτε τίς τε λέων—βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἥτις ἀρίστη: 509. ἥτοι μὲν τὸν νεκρὸν ἐπιτράπεθ', ὅπερ ἄριστοι, Ἀμφ' αὐτῷ βεβάμεν." Matih. Gr. Gr. § 445. a.

759. The ellipses being supplied, construe thus: τὸ γὰρ ἕτερον ἀπολειφθὲν τοῦ ἐτέρου οὐδὲν ἐστί. On the pause in this verse, see Porson Suppl. p. 31=xvi.

760. "ἐλθὼν δ' ἐπτάπυλον ἐς πόλιν Ald. ἐλθὼν δ' (or without δ') ἐπτάπυργον ἐς πόλιν some Mss. Others ἐπτάπυργον ἐς πόλιν μολῶν: κύκλον for

τάξω λοχαγούς πρὸς πύλαισιν, ὡς λέγεις,
ἴσους ἴσοισι πολεμίοισιν ἀντιθείς.
ὄνομα δ' ἐκάστου διατριβὴ πολλὴ λέγειν,
ἐχθρῶν ὑπ' αὐτοῖς τείχεσιν καθημέναν.
ἀλλ' εἴμ', ὅπως ἂν μὴ καταργῶμεν χέρα. 765
καὶ μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν,
καὶ ξυσταθέντα διὰ μάχης ἐλεῖν δορὶ,
κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμήν.
γάμους δ' ἀδελφῆς Ἀντιγόνης παιδὸς τε σοῦ
Αἴμονος, εἴαν τι τῆς τύχης ἐγὼ σφαλῶ, 770
σοὶ χρὴ μέλεσθαι· τὴν δόσιν δ' ἐχέγγυον
τὴν πρόσθε ποιῶ νῦν ἐπ' ἐξόδοις ἐμαῖς.
μητρὸς δ' ἀδελφὸς εἶ· τί δεῖ μακρηγορεῖν;
τρέφ' ἀξίως νιν, σοῦ τε τὴν τ' ἐμήν χάριν.
πατὴρ δ' ἐς αὐτὸν ἀμαθίαν ὀφλισκάνει, 775
ὄψιν τυφλώσας· οὐκ ἄγαν σφ' ἐπήνεσα·
ἡμᾶς τ' ἀραιῖσιν, ἣν τύχη, κατακτενεῖ.
ἐν δ' ἐστὶν ἡμῖν ἄργον, εἴ τι θέσφατον

πόλιν is Musgrave's emendation." Porson. Cf. 294.

762. Cf. Soph. Ant. 141. ἐπὶ τὰ λοχαγοὶ γὰρ ἐφ' ἐπὶ τὰ πύλαις Ταχθέντες ἴσοι πρὸς ἴσους.

763. "Brumoy well remarks that Æschylus (S. c. Th. 373.) is here obliquely aimed at." Porson.

765. καταργῶμεν. On this word see Schleusner's Lex. N. T. Luke xiii. 7.

766. Cf. 1386. II. E. 118. δὸς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὄρμην ἐγχεος ἐλθεῖν.

767. "ξυσταθέντι Abresch. and ἐλθεῖν for ἐλεῖν. Pierson alibi θένειν, a bad emendation: ἐλθεῖν, Cant. Flor. M. R. but ἐλεῖν for a various reading M. R. The following verse both here and below 1391. Valck. considers spurious; Brunck ejects it in this place, but retains it in the latter: κτανεῖν D. J. and below 771. δόσιν δ' for δόσιν τ' in several Mss., as Aldus also."

Porson.

770. Schol. εἴαν τῆς εὐτυχίας ἀποτύχω: "σφάλ्लεσθαι τινος, to be deceived with respect to a thing, e. g. σφάλ्लεσθαι ἐλπίδος, Herod. ii. as ψεύδεσθαι ἐλπ. i. 141. Eur. Med. 1000. δόξης ἐσφάλην εὐαγγέλου. In a derivative sense, Eur. Or. 1076. γάμων δὲ τῆς μὲν δυσπότημον τῆσδ' ἐσφάλην. It is the same with ἀμαρτάνειν τινός." Matth. Gr. Gr. § 316.

775. Schol. εἰς αὐτὸν ἀμαθὲς ἐποίησεν: see Med. 405.

776. οὐκ ἄγαν for ἡκιστα, the figure Litotes: cf. Med. 705. οὐδὲ ταῦτ' ἐπήνεσα.

777. "ἡμᾶς τ' Brunck from his membr., Aug. Flor.; thus also Ald. ἡμᾶς δ' others with Grotius." Porson. Schol. καὶ ἡμῶν αἴτιος θανάτου γενήσεται, ὅσον ἐπὶ ταῖς ἀραιῖς, εἴαν συμβῇ αὐτὰς ἰσχύσαι· τὸ γὰρ ἦν τύχη τοῦτο δηλοῖ.

778. "ἐν δ' ἡμῖν ἄργον ἐστὶ Ald. ἡμῖν

οἰωνόμαντις Τειρεσίας ἔχει φράσαι,
 τοῦδ' ἐκπυθέσθαι ταῦτ'· ἐγὼ δὲ παῖδα σὸν 780
 Μενοικέα, σοῦ πατρὸς αὐτεπάννυμον,
 ἄξοντα πέμψω δεῦρο Τειρεσίαν, Κρέον.
 σοὶ μὲν γὰρ ἡδὺς εἰς λόγους ἀφίξεται·
 ἐγὼ δὲ τέχνην μαντικὴν ἐμεμφάμην
 ἥδη πρὸς αὐτὸν, ὥστε μοι μομφὰς ἔχειν. 785
 πόλει δὲ καὶ σοὶ ταῦτ' ἐπισκῆπτω, Κρέον·
 ἦνπερ κρατήσῃ τὰμὰ, Πολυνείκους νέκυν
 μήποτε ταφῆναι τῇδε Θηβαίᾳ χθονί·
 ὠήσκειν δὲ τὸν θάψαντα, καὶ φίλων τις ἤ.
 σοὶ μὲν τὰδ' εἶπον· προσπόλοις δ' ἐμοῖς λέγω, 790

Brunck. (Some Mss. omit δ'.) But since Eurip. shortens the last syllable in ἡμιν and ὑμιν in no other passage, except in a single fragment, and that perhaps a corrupt one, I have changed the order of the words with the Schol., Grotius, the Leyden Mss. and five which I have myself inspected." Porson. Ἀργὸν for ἄεργον, Schol. ἄπρακτον, παραλελειμμένον.

780. Schol. τὸ Εἴ τι εἰπὼν (778.) ἐνταῦθα ἐπάγει πλησίον τὸ ταῦτα πρὸς τὸ σημαίνόμενον. "Ομοιον τῷ, Κοινὰ δ', εἴ τι πείσεται Ἐπτάπυργος ἄδε γὰ, Φοινίσσα χώρα. (251.)

781. "ἀντεπάννυμον Ald. and a portion of the Mss." Porson. Schol. τῷ αὐτῷ ὀνόματι καλούμενον.

782. "ἄξοντα for λαβόντα (which is certainly Greek, but inconsistent with the sense) is Valckenaer's emendation." Porson. Both Schæfer and Scholefield satisfactorily demonstrate that Porson has too hastily rejected the original reading: ἄξοντα, as the former observes, would signify, *I will send him hither, to conduct Tiresias (who is now present) somewhere else.* The very instances adduced by Valck. show this: Eur. Heracl. 137. πέμπει Μυκηνηῶν δεῦρὸ μ' Εὐρυσθεὺς ἄναξ, Ἄξοντα τοῦσδε. Hom. Il. Θ. 367. εἰς αἶδαο πυλάρταο προὔπεμψεν· Εἰς Ἐρέβευσ

ἄξοντα κίνα στυγεροῦ Ἀΐδαο. Scholefield remarks that two commands are implied, that Menœceus should *find* Tiresias, intimidated by λαβόντα, and that he should *conduct* him to Creon; and that Euripides has concisely expressed the force of Terence's phrase in the Andria iv. 2. Jam jam ubi erit, inventum tibi curabo et mecum adductum. In general the participle λαβὼν or παραλαβὼν means simply in company with: thus Beck cites from Lucian Asin. T. ii. p. 607. λαβὼν τὴν δέσποιναν ἐβάδιζον; and Schæfer from Plut. V. Alex. 10. δὲ Φίλιππος αἰσθόμενος, ἰὼν εἰς τὸ Ἀλεξάνδρου δωμάτιον παραλαβὼν τῶν φίλων αὐτοῦ καὶ συνήθων ἕνα κ. τ. λ.

783. ἡδὺς for ἡδέως: Med. 355. ἀλέκται μῦθος ἀψευδῆς ὕδευ. Matth. Gr. Gr. § 446.

787. ἦνπερ κρ. τὰμὰ, i. q. ἦνπ. ἐγὼ κρατήσω: see Med. 347.

790. "αὐδῶ Ald. which has found its way here from v. 577. above: εἶπον almost all Mss. Again 795. διασῶσαι for διασῶζειν in most Mss." Porson. On the use of εἶπον in the present, see Med. 274. also above v. 505. "Eur. Suppl. 1213. Σοὶ μὲν τὰδ' εἶπον· παισὶ δ' Ἀργείων λέγω. Electr. 1276. σοὶ μὲν τὰδ' εἶπον: Rhœs. 640. καὶ ταῦτ' ἐγὼ μὲν εἶπον. Hence it appears that

ἐκφέρετε τεύχη, πάνοπλά τ' ἀμφιβλήματα,
ὡς εἰς ἀγῶνα τὸν προκείμενον δορὸς
ὀρμῶμεν ἤδη ξὺν δίκη νικηφόρῳ.
τῇ δ' εὐλαβείᾳ, χρησιματάτῃ θεῶν,
προσευξόμεσθα τήνδε διασῶσαι πόλιν.

795

Χο. ὦ πολύμοχλος Ἄρης, τί ποθ' αἵματι στροφῇ.
καὶ θανάτῳ κατέχει, Βρομίου παρὰ μουσος ἑορταῖς;
οὐκ ἐπὶ καλλιχόροις στεφάνοισι νεανίδος ὄρας,
βόστρυχον ἀμπετάσας, λωτοῦ κατὰ πνεύματα
μέλπει

μοῦσαν, ἐν ᾗ χάριτες χοροποιοί· 800

ἀλλὰ σὺν ὀπλοφόροις, στρατὸν Ἀργείων ἐπιπνεύσας
αἵματι Θήβας, κῶμον ἀναυλότατον προχορσεύεις·

εἶπον is peculiar to the style of Eurip." Valck.

791. In Æsch. S. c. Th. 672. Eteocles exclaims, φέρ' ὡς τάχος Κνημῖδας αἰχμὴν καὶ πετρῶν προβλήματα.

796. ὦ πολύμοχλος Ἄρης, the nom. for the voc.: see Med. 1071.

797. "κατέχει (for κατέχη) D. rightly." Porson. On the interrogative force of ποτὲ, see Hec. 85.

παράμουςος, ill-tuned, i. q. ἄμουςος or ἀπόμουςος, Med. 1085. Such is the force of the preposition παρὰ in παράνοια for ἄνοια, Or. 814. παράκοπος, mad, Æsch. Pr. 601. and παραπαίω, to be mad, 1090. which meanings are deduced from striking the lyre out of tune. See Blomf. Gloss.

798. "ὤραις Ald. and some Mss. ὄρας King from the Schol." Porson. Valck. suggests αὔραις, connecting it with ἀμπετάσας: but νεανίδος (or νεανίδος Hec. 575.) is thus too vague: νεανίδος ὄρας is the same as νεανίδων, as juvenus or juvenas (Hor. Od. I. xxx.) for juvenes.

στεφάνοισι καλλ., the graceful-dancing rings or circles: thus the Latins use corona, Ovid. Met. xiii. i. vulgiste coronā.

799. "Eustathius on Il. B. p. 344,

36=260, 50. remarks that some corruptly read here λωτοῦ: but he has well retained the Attic form μέλπει." Porson. Monk on Alc. 356. produces passages where allusion is made to the flutes formed from the African lotus: Iph. 1036. τίς ἄρ' ὕμναιος διὰ λωτοῦ Λίβυος—; Tro. 544. Λιβύς τε λωτὸς ἐκτύπει. Hel. 169. ἔχουσαι τὸν Λίβυν λωτόν.

800. "χαροποιοί Ald. and the greater part of the Mss.; but χοροποιοί Flor. Aug. Thus in Hec. 911. the Ms. C. has rightly χοροποιῶν in the text; in Æsch. Suppl. 689. ἄχαριν for ἄχορος Plut. Erot. p. 758. F." Porson. You chant to an air on the flute, a tune in which are dance-inviting attractions, a dance-inspiring strain.

802. αἵματι is susceptible of two interpretations: having incited the Argive army against the race of Thebes, (cf. 807.) or to the slaughter of Thebes, i. e. the Thebans. Valckenaer understands it in the latter sense.

κῶμον ἂν. προχ., you dance before us with most unmusical revelry: cf. Herc. Fur. 892. κατάρχεται χορεύματ' ἄτερ τυπάνων, Οὐ Βρομῖον κεχαρισμένα θύρσφ. See Twining's Aristot. p. 324. Scholefield has properly lengthened

οὐ πόδα θυρσομανῇ νεβρίδων μέτα δινεύεις, ἀλλ'
 ἄρμασι καὶ ψαλίοις τετραβάροσι μάνυχα πῶλον.
 Ἴσμηνοῦ τ' ἐπὶ χεύμασι βαίνων 805
 ἱππείαισι θαάζεις,
 Ἀργείους ἐπιπνεύσας
 γέννα Σπαρτῶν,
 ἀσπιδοφέρμονα θιάσον εὖοπλον,
 ἀντίπαλον κατὰ λάϊνα τείχεα. 810
 ἥ δεινά τις Ἔρις θεός, ἃ τάδε
 μήσατο πῆματα γᾶς βασιλεῦσι,
 Λαβδακίδαισιν πολυμόχθοις.
 ᾧ Ζαθέων πετάλων πολυθηρότα- ἀντιστρ.

the pause after προχορεύεις: former edd. have only a comma.

803. "οὐ πόδα θυρσομανῇ is Musgrave's emendation for οὐδ' ὑπὸ θυρσομανεῖ. Aldus and some Mss. omit ἀλλ' at the end; but others with Grotius have it." Porson.

804. "Thus some Mss. ψαλίων and πάλων Ald. also others more corruptly μωνόχων. In the next verse most Mss. properly add τε." Porson.

806. ἱππ. θαάζεις Schol. ἱππνεύσων ἀρμᾶς: from *thods*, *swift*: see Dr. Brasse on Soph. Œd. T. 2.

807. "Ἀργείους rightly in Ald. and a part of the Mss.; but γένναν Ald. γέννα Mss. To avoid the hiatus, I have made a transposition. For ἐπιπνεύσας Musgr. conjectures ἐπιλάμψας, and that the words χαλκῷ κοσμήσας originated from thence as a gloss; these, which almost every Ms. inserts after τείχεα 810., King, following one or two, has discarded." Porson. Schol. διεγείρας τοὺς Ἀργείους κατὰ τῆς γενεᾶς τῶν ἀπὸ τῆς σπορᾶς τῶν ὑδόντων τοῦ δράκοντος ἀναδοθέντων.

809. ἀσπιδοφέρμονα, i. q. ἀσπιδηφόρον, and probably of the same origin: it has no other authority than this passage.

"θιάσον εὖοπλον Ald. εἴνοπλον

Grot. εὖοπλον K. and I think L. It must also be restored to Hec. 1080. according to Eustathius on Il. B. p. 358, 32=271, 33." Porson. Schol. χορὸν οὐ θυρσοφόρον, ἀλλ' ἀσπιδοφέρμονα, οὐ συνθίασον καὶ σύγκωμον χορὸν, ἀλλ' ἀντίπαλον. εἰ δὲ ἐπὶ Διονύσου, οὕτως ἂν ἔφη, θυρσοφόρον θιάσον, σύγκωμον.

813. "Λαβδακίδαις πολυμόχθοις Ald. and several Mss. Λαβδακίδαισι Cant." Porson.

814. ζαθ. πετ.—νάπος, Schol. ἄγαν θείων δένδρων πεπληρωμένον, a wood full of leaves, a leafy wood. See Matth. Gr. Gr. § 333. On the word νάπος, Mitford (Hist. of Greece, v. p. 292.) has the following note: "Xenophon (Anab. vi. 5, 6.) has certainly meant to describe a valley or glen; what in the provincial speech of the south of England is called a *bottom*, in that of the north a *dene* or *gill*; and the action of the horse shows that it was *without wood*, or *very recently wooded*." In Med. 3. we have the word νάπη used of a mountain, μῆδ' ἐν νάπαισι Πηλίου πεσεῖν ποτὲ Τμηθεῖσα πεύκη. Plato Leg. vi. p. 269. ὕδατα ρέοντα ἐκ τῶν ὑψηλῶν ἐς τὰς ἐν τοῖς ὕρεσι νάπας, ὅσαι κοῖλαι.

^{οἷμα}
 τον νάπος, Ἄρτεμιδος χιονότροφον ὄμμα Κίθαι-
 ράν, 815
 μήποτε τὸν θανάτῳ προτεθέντα, λόχευμ' Ἰοκάστας,
 ὠφελές Οἰδιπόδαν θρέψαι βρέφος ἐκβολὸν οἴκων,
 χρυσοδέτοις περόναις ἐπίσῃμον·
 μηδὲ τὸ παρθένιον πτερὸν οὔρειον τέρας ἔλθειν,
 πένθεα γαίας, Σφιγγὸς, ἀμουσοτάταισι σὺν ὠδαῖς
 ἅ ποτε Καδμογενῇ, τετραβάμοσιν ἐν χηλαῖσι 821
 τείχεσι χριμπτομένα, φέρειν αἰθέρος εἰς ἄβατον
 ὧς

815. ὄμμα: "quem Dea venatrix reliquis montibus antetulit, et plus oculis suis amavit, Dianæ vocat ὄμμα χιονότροφον: Peninsularum, Sirmio, insularumque ocellus Catullo dicitur xxxi. 2." Valck. Thus Cicero, Ep. ad Att. xvi. 6. says, cur ocellos Italiæ, villulas meas non video? See Blomf. Gloss. Æsch. Pers. 173. Valckenaer's ed. gives χιονότροφον with the accent on the penult., with which the explanation of the Schol. coincides: τὸ οἶονεὶ τρέφον χιόνα, διὰ τὸ αἰεὶ εἶναι κεκαλυμμένον ὑπ' αὐτῆς; but in his Diatr. p. 202: he reads χιονότροφον, which he renders *nivibus nutritum*.

816. "Ἰοκάστης Ald.: Οἰδιπόδαν Brunck from his membr. Below 827. Οἰδιπόδα for Οἰδιπόδος the same and several Mss. On the contrary 1361. Οἰδίποδος for Οἰδίπου R." Porson.

818. The allusion in this line is to the subsequent act of Œdipus in blinding himself, (v. 60. χρυσηλάτοις πόρπαισιν αἰμάξας κόρας;) not to the circumstance which accompanied his exposure, and from whence he derived his name, viz. the piercing of his ancles, (v. 26. σφυρῶν σιδηρὰ κέντρα διαπείρας μέσον.) Potter's translation is singularly inaccurate: 'Tho' many a golden clasp adorn'd the child.'

819. τὸ παρθ. πτ.—Σφιγγος, i. e. τὴν Σφίγγα, τὴν πτεροῦσαν παρθένον: cf. 1037. μισοπάρθενος, δαῖον τέρας, φοιτάσι πτεροῖς: also 1057. Before ἔλθειν supply ὠφελεν.

820. πένθεα γαίας, in apposition to οὔρειον τέρας. "The subst. which is added should be properly in the same case and number as the first; but they often deviate from this, especially if the apposition contains an *abstractum pro concreto*. Hes. Th. 792. ἡ δὲ μί' (μοῖρα) ἐκ πέτρης προρέει, μέγα πῆμα θεοῖσι. Herod. i. 205. γεφύρας ξενγυῖων ἐπὶ τοῦ ποταμοῦ διάβασιν τῷ στρατῷ: as Æsch. Ag. 953(=918.) ὑπαί τις ἄρβυλλας Λύοι τάχος πρόδουλον (al. πρόδουλος) ἔμβασιν ποδός. Soph. Œd. C. 472. κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη. Eur. Ph. 829. οἱ μὴ νόμιμόν τοι παῖδες Μαρτὶ λόχευμα, μίσμμά τε πατρός. Tio. 429. ἀπέχθημα πάγκοινων βροτοῖς Οἱ περὶ τυράννοισ καὶ πόλεις ὑπνέται. The apposition is often in the plural, whilst the subst. is in the singular. Eur. Hipp. 11. Ἰππόλυτος, ἀγνοῦ Πιθέως παιδεύματα. Or. 1050. πῶς ἂν ξίφος νῶ ταῦτ' ἐν, εἰ θέμις, κτάνοι, Καὶ μνήμα δέξαιθ' ἐν, κέδρου τεχνάσματα. Thus it stood Soph. Phil. 36. correctly before the ed. of Brunck: αὐτόξυλόν γ' ἐκπωμα, φλαυρούργου τινὸς Τεχνήματ' ἀνδρός." Matth. Gr. Gr. § 431.

821. "ἐν, which Grotius and King from K. have added, Aldus and most Mss. omit. In Aldus also χηλαῖς." Porson. I have put a comma after χηλαῖσι, to connect it with φέρειν.

822. αἶθ. εἰς ἄβ. φ. Schol. ὑπερβολικῶς τοῦτο φησιν, ἀντὶ τοῦ εἰς ὕψος πολὺ, ὥστε προσεγγίζειν τῷ αἰθέρι.

γένναν, τὰν ὁ κατὰ χθονὸς Αἴδας

Καδμείοις ἐπιπέμπει.

δυσδαίμων δ' ἔρις ἄλλα

825

θάλλει παίδων

Οἰδιπόδα κατὰ δώματα καὶ πόλιν.

οὐ γὰρ ὃ μὴ καλὸν, οὔ ποτ' ἔφυ καλὸν,

οὐδ' οἱ μὴ νόμιμόν τοι παῖδες

ματρὶ λόχευρα, μίασμά τε πατρός· 830

ἣ δὲ σύναιμον λέχος ἤλθεν.

ἔτεκες, ὦ γᾶ, ἔτεκές ποτε, ἐπ' ὠδός.

βάρβαρον ὥς ἀκοῖν ἐδάην, ἐδάην ποτ' ἐν οἴκοις,

τὰν ἀπὸ θηροτρόφου φοινικολόφοιο δράκοντος

γένναν ὄδοντοφυῆ, Θήβαις κάλλιστον ὄνειδος. 835

Ἀρμονίας δέ ποτ' εἰς ὑμεγαίους

ἤλυθον Οὐρανίδαί, φόρμιγγί τε τείχεα Θήβας,

823. "τὰν King, from K. for αἰν. Again καταχθόνιος Ald." Porson. Here the relative τὰν does not refer to the nearest antecedent γένναν, but to τὸ παρθ. πτ. Σφιγγὸς, which is in sense the same as τὴν Σφίγγα: see Med. 200. Hec. 22.

824. On the use of the present for the past tenses, see Hec. 641. Med. 1138.

826. θάλλει Schol. αὐξεται: Soph. Phil. 258. ἣ δ' ἐμὴ νόσος Ἄει τέθηλε καπλὶ μείζον ἔρχεται.

828. "For the second καλὸν Valck. conjectures φίλον from the dictum of Theognis: "Ο, τι καλὸν φίλον ἐστὶ, τὸ δ' οὐ καλὸν, οὐ φίλον ἐστὶ, which he relates that the Gods sang at the nuptials of Harmonia; which nuptials Euripides certainly alludes to just below, 836." Porson. The sense is: ὃ γὰρ μὴ καλὸν, οὐδέποτε ἐς καλὸν ἀπέβη" "It is not, and it cannot come to good:" Shaksp. Hamlet.

829. "After νόμιμοι Grotius added ποτε from his Ms., King τοι from K., most editors neither: νόμιμον is

the conjecture either of Markland or Musgr." Porson. The constr. is: οὐδέ τοι οἱ παῖδες, μητρὶ μὴ νόμιμον λόχ., πατρός τε μίasma, sc. καλοὶ εἰσι.

830. 831. "Aldus omits τε. In the same and several Mss. ἣ δὲ σύναιμον εἰς λέχος ἤλθεν. Grotius from K. ἣ δὲ σύναιμόν γ' ἤλθε λέχος. Brunck has correctly erased εἰς. Soph. Aj. 491. τὸ σὺν λέχος ξυνῆλθον." Porson.

833. Potter: 'the ancient fame, Barbaric though we are, had reached our ear.'

835. κάλλιστον ὄνειδος, a famous story: Schol. κλέος, ἐγκώμιον: see the note on Med. 514. It occurs in the same sense below 1746. Σφιγγὸς ἀναφέρεις ὄνειδος; Ἀπαγε τὰ πάρος εὐτυχήματ' αὐδῶν.

837. "ἤλθον Ald. and again 847. ἔστακ' Ἀρηίοις with most Mss. ἔστ' ἀκαρίοις J. I have slightly changed it into Ἄρεος, to form a paræmiac." Porson.

φόρμιγγι for ὑπὸ φόρμιγγος. "The dat. for ὑπὸ with the gen. Il. Π. 326. ὡς τὰ μὲν δοιοῖσι κασιγνήτοισι δαμέντε

τᾶς Ἀμφιονίας τε λύρας ὑπο πύργος ἀνέστα
 διδύμων πόταμῶν, πόρον ἀμφὶ μέσον
 Δίρκας, χλοεροτρόφον ἂ πεδίον 840
 πρόπαρ Ἴσμηνοῦ καταδεύει.
 Ἰώ θ', ἃ κερέεσσα προμάτωρ,
 Καδμείων βασιλῆας ἐγείνατο.
 μυριάδας δ' ἀγαθῶν
 ἐτέρας ἐτέραις μεταμειβομένα, 845
 πόλις ἅδ' ἐπ' ἄκροις
 ἔστακ' Ἀρεος στεφάνοισιν.
 Τει. ἡγοῦ πάροιθε, θύγατερ, ὡς τυφλῶ ποδὶ
 ὀφθαλμός ἐῖ σὺν, ναυτίλοισιν ἄστρον ὥς·

Βήτην εἰς Ἑρεβος. Soph. Aj. 539. καὶ
 μὴν πέλας γε προσπόλοις φυλάσσεται,
by his attendants. Pind. Ol. 12, 3. to
 the goddess Fortune: τιν γὰρ ἐν πόντῳ
 κυβερνῶνται θαλά νᾶες. Xen. Cyr. iii.
 2, 16. ἃ ὑπισχνοῦ ποιήσειν ἀγαθὰ ἡμᾶς
 —ἀποτετέλεσται σοι ἤδη, and else-
 where in abundance in the Prose
 writers and Poets." Matth. Gr. Gr.
 § 392. β.

838. τᾶς Ἀμφ. λ. Hor. Od. iii. 11.
 Mercuri, nam te docilis magistro Mo-
 vit Amphion lapides canendo.

λύρας ὑπο, *to the sound of the lyre.*
 Herod. i. 17. ἐστρατεύετο δὲ ὑπὸ
 συρίγγων τε καὶ πηκτίδων. "He-
 siod. Sc. 280. νέοι κώμαζον ὑπ'
 αἰλοῦ. Soph. El. 711. χαλκῆς ὑπαὶ
 σάλπιγγος ἦξαν. Eur. Iph. A. 1042.
 τιν' ἄρ' ὑμέναιος διὰ λωτοῦ Δίβνος, Μετά
 τε φιλοχόρου κιθάρας, Συρίγγων θ' ὑπὸ
 καλαμοεσσῶν, Ἔστασεν ἰαχάν; where
 the change of διὰ, μετὰ, ὑπὸ is remark-
 able." Matth. Gr. Gr. § 592. β. See
 Med. 1256.

"πύργοι ἀνέστην Brunck from the
membranae. But the common reading
 is better. ἀνέστην Flor." Porson.

πύργος—διδ. ποτ., i. e. near the two
 rivers Dirce and Ismenus: as Pind.
 Ol. ii. 16. ἱερὸν ἔσχον οἴκημα Ποταμοῦ,
 i. e. Agrigentum near the river Acra-

gas. See Med. 842.

842. Ἰώ θ', ἃ κ. πρ. Cf. 687.

844. Schol. ἡ πόλις δὲ ἦδε, μυριάδας
 ἀγαθῶν ἐτέρας ἐφ' ἐτέραις κατὰ διαδο-
 χὴν ἔχουσα, νῦν ἐπὶ μεγίστῃ καὶ ἐσχά-
 τη πολιορκίᾳ τοῦ Ἀρεος ἔστηκεν. This
 passage is susceptible of a double in-
 terpretation; some consider ἄκροι στέ-
 φανοι Ἀρεος to mean *the highest ho-
 nours of war*: as Potter: 'High lifts
 her head the stately town, And proudly
 bears her martial crown.' Others, as
 the Schol., refer the phrase *to the be-
 siegers by whom the city was hemmed*
in: cf. 798. Hom. Il. N. 736. πάντα
 γὰρ σε περί στέφανος πολέμοιο δέδηκε.
 The latter appears preferable, as form-
 ing a contrast between the former lofty
 state of Thebes and her present de-
 pression.

848. "προπάροιθε Ald. but πάροιθε
 the Schol., all the Bodleian Mss., and
 seven, which I have myself inspected,
 Barnes first made the change. Nor
 does the other occur, except in the
 monostrophics below, 1525. where I
 have edited with King πάροιθεν, which
 some Mss. acknowledge. Here the
 first ὥς signifies *since*, the second *as*."
 Porson. See below, 1722.

849. "Thus I have edited from K.
 M. R. and thus Scaliger had remarked,

δεῦρ' εἰς τὸ λευρὸν πέδον ἵχνος τιθεῖσ' ἐμὸν, 850
 πρὸβαινε, μὴ σφαλῶμεν· ἀσθιῆς πατὴρ·
 κλήρους τ' ἐμοὶ φύλασσε παρθένῳ χειρὶ,
 οὓς ἔλαβον, οἰωνίσματα' ὀρνίθων μαθὼν,
 θάκοισιν ἐν ἱεροῖσιν, οὗ μαντεύομαι.
 τέκνον Μενοικεῦ, παῖ Κρέοντος, εἰπέ μοι, 855
 πόση τις ἢ πῖλοιπος ἄστεως ὁδὸς
 πρὸς πατέρα τὸν σὸν; ὥς ἐμὸν κάμνει γόνυ,
 πυκνὴν δὲ βαίνων ἤλυσιν μόλις περᾶ.

Κρ. θάρσει· πέλας γὰρ, Τειρεσία, φίλοισι σοῖς
 ἐξώρμισαι σὸν πόδα· λαβοῦ δ' αὐτοῦ, τέκνον· 860
 ὥς πᾶς ἀπήνη, ποῦς τε πρὸς βύτου φιλεῖ

doubtless from Mss. ναυβάταισιν C. L. ναύταισιν C. ναῦταισιν Cant. J. ναυτίλοι for ναῦται seems to require to be restored to Apoll. Rh. iii. 745." Porson.

850. "πεδίον Ald. and most Mss. but πέδον in the Bodleian, on the testimony of Burton. Grotius τιθεῖς, which is not Greek. The verse would be complete, but not so smooth, thus, πεδίον ἵχνος ἐμὸν τίθει." Porson.

852. κλήρους, my oracular tablets, Potter: but the tablet was properly δέλτος, and κλήροι were the observations recorded: this is shown by Hipp. 1060. ἡ δέλτος ἦδε, κλήρον οὐ δεδεγμένη, Κατηγορεῖ σου πιστά.

854. θάκοισιν. Eur. Bacch. 347. ἐλθὼν δὲ θάκουσ τοῦδ', ἵν' οἶωνοσκοπεῖ. Soph. Ant. 999. εἰς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον ἵζων, ἵν' ἦν μοι παντὸς ὀρνιθὸς λιμήν.

856. "πρὸσω τις Scal. πόση τίς γ'—ἄστεός γ' M. R. ἄστεος Ald. and some Mss., as in Orest. 751. But in all the Bodleian, on the testimony of Burton, ἄστεως, as in C. L." Porson.

857. "ὥς τοῦμδν Ald. contrary to the metre; but ὥς ἐμὸν most Mss. with Grotius; ὥς ἐμοὶ Cant. ὥς τ' ἐμὸν Flor. whence Valck. edited ὥς γ' ἐμὸν, un-

necessarily. Below 1092. παῖς δὺμδς Cant. M." Porson.

858. πυκνὴν—ἤλυσιν, governed by the neuter participle βαίνων: cf. 1427. Eur. Hec. 526. going at a rapid pace I can scarcely proceed. Hec. 66. σπεύσω βραδύπουν ἤλυσιν ἄρθρων προτιθεῖσα.

860. "Thus Aldus and some Mss. [in the perf. pass.] Others with Grotius and the Schol. ἐξώρμισαι." Porson. A nautical phrase: literally, you have moored, or in a pass. sense, you are moored, (κατὰ) σὸν πόδα.

861. "Brunck has left this passage unattempted, although most critics consider it as corrupt. Pierson conjectures, ὥς παῖς τιθήνης (τιθήνην would be a gentler emendation); Valck. ἐκβᾶς ἀπήνης, γυνή being understood, which is much worse. Beck has adopted into his text the conjecture of Fr. Jacobs, ὥς παῖς ἀνηβος. Musgr. prefers ὥς πᾶς ἄκανθα, comparing Electr. 492—495. The emendations of Pierson, Jacobs, and Musgrave, are undoubtedly elegant, but not one is so certain, as to remove all doubt. The passage of the Electra in some degree confirms the opinion of Musgr.: ὥς πρόσβασιν τῶνδ' ὀρθίαν οἰκὼν ἔχει, ῥυσφ' γέροντι τῷδε προσβῆναι ποδί. Ὅμως

χειρὸς θυραίας ἀναμένειν κουφίσματα.

Τει. εἶεν' πάρεσμεν' τί μ' ἐκάλεις σπουδῇ, Κρέον;

Κρ. οὐπω λελήσμεθ'· ἀλλὰ σύλλεξαι σθένος,
καὶ πνεῦμ' ἄθροισον, ἄπος ἐκβαλὼν ὁδοῦ. 865

Τει. κόπῳ παρῆμαι γοῦν', Ἐρεχθιδῶν ἄπο

δὲ πρὸς γε τοὺς φίλους ἐξελκτέον Διπλῆν ἀκάνθαν καὶ παλὶβροπον γόνυ. The reader must select the best, or think of something better. In 863. τί μ' ἐκάλεις is Valck.'s emendation for τί με καλεῖς." Porson. A writer in the Classical Journal xlv. p. 20. suggests the following ingenious emendation and punctuation: λαβοῦ δ' αὐτοῦ, τέκνον, ὧς πᾶσ' ἀνάγκη ποῦς γε πρεσβύτου κ. τ. λ. Take hold of him, my son, since it is quite necessary; yes, the foot of an old man usually requires the assistance of some foreign hand: an old man requires to be supported by the hand of another. Schæfer and Maltby are content with the passage as it stands: the former turns it thus: *semper, s. omnis enim senex, sive curru vehatur, sive pedibus incedat, libenter expectat alienæ manus levationem*: the latter thus: *quoniam omnis rheda feminam vehens, i. e. femina quæ in rheda vehitur, sicuti etiam pes senilis, alienæ manus adminiculum expectare solet*. I venture to add one more to the attempted corrections of this *crux criticorum*: ὥς πᾶσα κνήμη, which, if not as elegant as Musgrave's, is as intelligible, and nearer to the received reading both in the letters and the sound.

865. "κάπος Aldus and Mss. generally, or κάπος. But ἄπος the Schol., Eust. II. Γ. p. 381, 19=288, 39. as in the Flor. Ms. correctly, as far as regards the letters, ἀπὸ σ', and in J. ἄπος." Porson. In Hipp. 516. we read, σκληρὸς γὰρ αἶε, καὶ πρὸς αἶπος ἔρχεται, a word explained by Hesychius as synonymous with κάματος, ἢ ὑψηλὸς τόπος, from which Monk is in doubt whether αἶπος or ἄπος is the correct orthography. Αἶπος may be Eurip. Phæn.

derived from αἶπος, steep, difficult of ascent, and therefore producing weariness.

866. "πάρεμι Ald. and a portion of the Mss. But πάρεμαι Grot. παρῆμαι the Schol. and ten Mss. at least. Some edd. have corrupted Ἐρεχθιδῶν, which Aldus had correctly given, into Ἐρεχθιδῶν and Ἐρεχθιδῶν. For γοῦν, which Aldus and the greater part of the Mss. have, the Cambr. Ms. and one of King's, (not that which he calls the best,) exhibit γῆς: γᾶς M. R. γὰρ Grot. Valckenæer well illustrates κόπῳ παρῆμαι from Bacch. 634. κόπου δ' ὕπο, Διαμεθὲς ξίφος, παρῆται, but for γοῦν conjectures γυῖ'. What he was in quest of, he had before his eyes. For the reading of the Mss. is sound, provided you put the mark of elision, γοῦν', the knees. Nor can a reason be imagined, why the tragic writers should have avoided this form, while they readily use γούνατα. If I should again edit the Medea, I would restore to v. 325. the reading of the first ed., μὴ πρὸς σὲ γούνων. Moreover γοῦνα occurs in a choliambus of Phœnix the Colophonian in Athenæus viii. p. 359. F. καὶ μητρὶ κούρῃ εἰς τὰ γοῦνα κατθείη. Also in a remarkable passage of Empedocles concerning the divine nature, γοῦν' occurs with an elision, ap. Ammonium in quarto de interpretatione G. vii. 1, 19. ed. Ald. 1503., fol. 199. vers. ed. 1545. I will copy the entire passage from thence more correctly than H. Stephens has given it, in Poesi Philosophica p. 30. from Tzetzes Chil. xiii. 81. Οὔτε γὰρ ἀνδρομέη κεφαλῇ κατὰ γυῖα κέκασται, Οὐ μὲν ἀπαι νώτων γε δύο κλάδοι αἰσσοῦσιν, Οὐ πόδες, οὐ θυὰ γοῦν', οὐ μήδεα λαχρήντα, Ἀλλὰ φρήν.

δεῦρ' ἐκκομισθεὶς τῆς πάροιθεν ἡμέρας.
 κακῆ γὰρ ἦν τις πόλεμος Εὐμόλπου δορὸς,
 οὗ καλλινίκους Κεκροπίδας ἔθηκε' ἐγὰ,
 καὶ τόνδε χρυσοῦν στέφανον, ὡς ὄραϊς, ἔχα, 870
 λαβὼν ἀπαρχὰς πολεμίων σκυλευμάτων.

Κρ. οἶωνόν ἐθέμην καλλίνικα σὰ στέφη
 ἐν γὰρ κλύδωνι κείμεθ', ὥσπερ οἶσθα σὺ,
 δορὸς Δαναϊδῶν, καὶ μέγας Θήβαις ἀγών.
 βασιλεὺς μὲν οὖν βέβηκε κοσμηθεὶς ὅπλοις 875
 ἤδη πρὸς ἀλκὴν Ἑτεοκλῆς Μυκηνίδα.
 ἐμοὶ δ' ἐπέσταλκ' ἐκμαθεῖν σίθεν πάρα,
 τί δρῶντες ἂν μάλιστα σώσαιομεν πόλιν.

Τει. Ἑτεοκλέους μὲν οὖνεκ' ἂν κλήσας στόμα
 χρησμούς ἐπέσχον· σοὶ δ', ἐπεὶ χρεῖζεις μαθεῖν, 880
καλέει

ἱερὴ καὶ ἀθέσφατος ἔπλετο μῦθον,
 Φροντίσι κόσμον ἅπαντα καταΐσουςα
 βοῇσι." Porson. Orest. 879. παρει-
 μένον νόσφ.

867. τῆς πᾶρ. ἡμ. "The gen. serves
 to determine place and time, in answer
 to the questions *where? when?* &c. II.
 A. 690. ἐλθὼν γὰρ β' ἐκάκωσε βίη Ἑρα-
 κληΐη Τῶν προτέρων ἐτέων, in the *for-*
mer years: Φ. 111. Soph. CEd. C. 396.
 καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χά-
 ριν ἤξοντα βαιοῦ κοῦχ' ἰσθίου χρόνου:
 Aj. 141. τῆς νῦν φθιμένης νυκτὸς, for
 ἐπὶ τῆς νυκτὸς—285. ἄκρας νυκτός.
 Thuc. iii. 104. τοῦ αὐτοῦ χειμῶνος."
 Matth. Gr. Gr. § 378.

868. This war is alluded to by
 Thuc. ii. 15. καὶ τινες καὶ ἐπολέμησάν
 ποτε αὐτῶν, ὥσπερ καὶ Ἑλευσίνιοι μετ'
 Εὐμόλπου πρὸς Ἑρεχθέα. Euripides
 however appears to be guilty of an ana-
 chronism, for the reign of Erechtheus
 is fixed by Newton in the year B. C.
 1035. and by Blair in 1487., but the
 war between Thebes and the seven
 chiefs in 928. by the former, and 1225.
 by the latter.

871. "ἀπαρχὴν Flor. as also σφα-
 γήν below, 959." Porson.

873. Cf. Eur. Suppl. 475. πολὺς
 κλύδων Ἡμῖν τε, καὶ σοὶ, ξυμμάχοις τ'
 ἔσται, δορὸς. Iph. T. 317. ἔγνω κλύ-
 δωνα πολεμίων προσκείμενον. See Med.
 363.

876. ἀλκὴν Schol. μάχην. Med. 266.
 κακὴ τ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾷ.
 Herod. iii. 78. πρὸς ἀλκὴν ἐτράποντο.

878. "μάλιστα Aug. Brunck has
 edited κάλλιστα from the *membrane*,
 injudiciously; for no such reading can
 be inferred from μάλιστα, which is a
 common error of the copyists. Below,
 926. for σώσατε Καδμείων the Ms. J.
 has μάλιστα σώσαιομεν from this verse.
 In Med. 940. Lascaris has μάλιστα.
 Nor is the change of μάλιστα for
 κάλιστα more easy than the reverse.
 In a fragment from the Tereus of So-
 phocles in Stobæus p. 157. Grot.
 Brunck himself has corrected μά-
 λιστα." Porson.

879. "κλείσας Ald. κλήσας or κλητ-
 σας Mss." Porson.

λέξω νοσεῖ γὰρ ἥδε γῆ πάλαι, Κρέον,
 ἐξ οὗ τεκνώθη Λαίῳς βία θεῶν,
 πόσιν τ' ἔφυσε μητρὶ μέλεον Οἰδίπου.
 αἴ θ' αἵματ' ἀποὶ δεργμάτων διαφθοραὶ,
 θεῶν σόφισμα, καὶ πίδειξις Ἑλλάδι.

885

ἃ συγκαλύψαι παῖδες Οἰδίου χροῖον
 χροῖοντες, ὡς δὲ θεοὺς ὑπεκδραμούμενοι,
 ἡμαρτον ἀμαθῶς· οὔτε γὰρ γέρα πατρὶ,
 οὔτ' ἐξοδὸν διδόντες, ἄνδρα δυστυχῆ
 ἐξηγρίωσαν· ἐκ δ' ἔπνευσ' αὐτοῖς ἀρὰς
 δεινὰς, νοσῶν τε καὶ πρὸς ἡτιμασμένους.
 καὶ γὰρ τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη,

890

881. νοσεῖ i. q. πονεῖ, δυστυχεῖ:
 Andr. 546. ἐκ τίνος λόγου νοσεῖ Δόμος;
 see below 1028.

882. "Barnes τέκνωσε, erroneously,
 as Valck. has shown from Hesychius
 and the Schol. on v. 4." Porson. On
 the pass. in a middle sense, see Hec.
 789. Med. 1127.

884. "διαφορὰ Ald. διαφθορὰ many
 Mss. which is the true reading, al-
 though Scaliger seems to have deduced
 διαστροφὰ from a Ms. It is remark-
 able that in the parallel passage of
 Sophocles, CEd. T. 552. τὰς αἵματ' ἡρὰς
 ὁμμάτων διαφθορὰς, Brunck twice edit-
 ed by mistake διαστροφὰς, although
 he corrected it in the third ed." Por-
 son.

885. θεῶν (εἰσὶ) σόφισμα, Schol.
 παραλογισμὸς ἢ ἐπίνοια θεῶν, ἵνα πᾶσι
 δειχθῇ μὴ παρακοῦνεν θεῶν.

καὶ πίδειξις. "In the Schol. and some
 Mss. καὶ πίδειξις: in some also 'Ελ-
 λάδος, which King has received." Porson.

887. ὡς δὲ—ὑπεκδραμούμενοι, as if
 forsooth they could evade the Gods:
 Eur. Andr. 234. τί σεμνομυθεῖς, κεῖς
 ἄγων' ἔρχει λόγων, ὧς δὲ σὺ σώφρων,
 τὰμὰ δ' οὐχὶ σώφρονα;

888. "Scaliger has noticed γέρα,
 which Brunck has edited from the
 membræ, and which is found in the

Mss. Cant. K. M. R. γέρα has the
 second syllable long in the Attics."
 Porson. It is short in Homer: Od.
 Δ. 66. τὰ βρά οἱ γέρα πάρθεσαν αὐτῷ.

890. ἀρὰς. "The penultima of ἀρὰ,
 in the sense of a prayer, is always long
 in Homer; of a curse, probably com-
 mon; of a calamity which we depre-
 cate, invariably short. The tragic
 writers seem to use the word only in
 the second meaning, and with the
 penult. short." Maltby.

891. πρὸς, sc. τούτοις, moreover:
 see 619.

892. καὶ γὰρ τίν' οὐ δρῶν—εἰς ἔχθος
 ἦλθον; what have I neglected to do or
 say, that I &c. See Matth. Gr. Gr. §
 567. for instances of the uses of the
 participle in expressing a condition, a
 mean, or a reason. "Soph. CEd. T. 71.
 ὡς πύθοιο' ὅτι δρῶν, ἢ τί φωνῶν, τήνδε
 βυσσάμην πόλιν. Æsch. Cho. 313. τί
 σοι φάμενος, ἢ τί βέξας Τύχοιμ' ἄν.
 Eur. Hec. 371. σὺ δ' ἡμῖν μηδὲν ἐμ-
 ποδῶν γένῃ Λέγουσα μήτε δρῶσα."
 Valck. Æsch. Cho. 680. ὡς μάθοι τί
 χρὴ δρῶντ' ἢ λέγοντα, δαίμοσιν πρᾶσ-
 σιν φίλα.

"ἃ γὰρ τί οὐ δρῶν, ὅποια δ' οὐ λέγων
 ἔπη Ald. Most Mss. omit the first
 οὐ: οὐ ποῖα for ὅποια J. King con-
 jectures καὶ γὰρ τί μὴ δρῶν, Valck. καὶ γὰρ
 παρῶν. Even ἃ γὰρ is susceptible of

εἰς ἔχθος ἦλθον παισὶ τοῖσιν Οἰδίπου ;
 ἐγγὺς δὲ θάνατος αὐτόχεις αὐτοῖς, Κρέον.
 πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες, 895
 Ἀργεῖα καὶ Καδμεῖα μίξαντες βέλη,
 πικροὺς γόους δάσουσι Θηβαία χθονί.
 σύ τ' ὦ τάλαινα συγκατασκάπτει πόλιν,
 εἰ μὴ λόγοις τις τοῖς ἐμοῖσι πείσεται.
 ἐκεῖνο μὲν γὰρ πρῶτον ἦν, τῶν Οἰδίπου 900
 μηδεία πολίτην, μηδ' ἄνακτ' εἶναι χθονός,
 ὥς δαιμονῶντας κἀνατρέφοντας πόλιν.
 ἐπεὶ δὲ κρεῖσσον τὸ κακὸν ἐστὶ τὰγαθοῦ,
 μί' ἐστὶν ἄλλη μηχανὴ σωτηρίας.
 ἀλλ' οὐ γὰρ εἰπεῖν οὐδ' ἐμοὶ τόδ' ἀσφαλές, 905

some defence, yet *κἀγὼ* seems much more obvious. But the tragic writers neither allow the hiatus after τί (for the few instances to the contrary are corrupt), nor do they use *ὅποιος* as a simple interrogative. For below, 1718. it must be written *ὁ ποῖος*, as also in Aristoph. Acharn. 962. where *ὁ δεινὸς* accurately comes in reply to *ὁ ποῖος*. In Plut. 392. the Ravenna Ms. and three others give *ποῖον*. In Rhess. 705. Bacch. 663. no difficulty remains. I read therefore, *κἀγὼ τί' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη*, so that *τίνα* as well as *ποῖα* may be referred to *ἔπη*. Porson. See Monk Hipp. 975.

893. "εἰς ἔχθον ἦλθον" is mentioned by the Schol. as a various reading." Porson.

894. *θ. αὐτόχειρ, death by the hands of each other, of which their own hands will be the instruments*: as in Med. 1277. *τέκνων*—*Ἀροτον αὐτόχειρι μοῖρα κτενεῖς*.

895. "παρὰ Ald. *περὶ* from Mss. King and others: *περὶ νεκροὺς* Flor. J." Porson. "Soph. Aj. 839. *πεπτῶτα τῷδε περὶ νεοῖραντων* ξίφει. Antig. 1254. *κεῖται δὲ νεκρὸς περὶ νεκρῷ*." Valck.

898. "Tiresiæ decet personam de

urbe dixisse peritura συγκατασκάπτει. Futura tanquam jam præsentia vates considerabant." Valck.

"πόλι Ald. πόλιν almost all Mss. Again *λόγοις τοῖς ἐμοῖς* (*ἐμοῖσι* Cant.) *τις* Ald.; whence on account of the metre I have transposed *τις*." Porson.

902. "δαιμονῶντας κἀνατρέφοντας" Ald. the latter in contradiction to the tenses, the former to the language. Some Mss. *κἀναστρέφοντας*. Brunnck has improperly retained the aor." Porson. The same verb is applied to Eteocles and Polynices by Æschylus, S. c. Th. 1003. *ἰὼ, ἰὼ, δαιμονῶντες ἄτα*.

903. "Grotius and King wrongly give *τοῦ ἡγαθοῦ* from corrupt Mss. The article with *αἰ* always coalesces into *αἰ*." Porson. "Cf. Soph. Phil. 457. *Ὅπου γ' ὁ χεῖρων τὰγαθοῦ μείζον σθένει*. Hom. II. A. 576. *ἐπεὶ τὰ χερσεῖνα νικᾷ*. In this passage *κρεῖσσον* is the same as *μείζον*, as in many others: Soph. CEd. T. 1373. *ἐμοὶ ἔργ' ἐστὶ κρεῖσσον ἄγχονης εἰργασμένα*. Eur. Bacch. 666. *δεινὰ δρῶσι, θανάτων τε κρεῖσσονα*. Thuc. ii. 50. *γενόμενον κρεῖσσον λόγου τὸ εἶδος τῆς νόσου*." Valck.

905. *ἀλλ' οὐ γὰρ*—. For instances of this aposiopesis see Med. 1063.

πικρόν τε τοῖσι τὴν τύχην κεκτημένοις
πόλει παρασχεῖν φάρμακον σωτηρίας·
ἄπειμι, χαίρεθ'· εἰς γὰρ ὃν πολλῶν μέτα
τὸ μέλλον, εἰ χρεῖ, πείσομαι· τί γὰρ πάθω;

Κρ. ἐπίσχεσ αὐτοῦ, πρέσβυ. Τει. μὴ ἵλαμβά-
νου. 910

Κρ. μεῖνόν· τί φεύγεις μ'; Τει. ἢ τύχη σ', ἀλλ'
οὐκ ἐγώ.

Κρ. φράσον πολίταις καὶ πόλει σωτηρίαν.

Τει. βούλει σὺ μέντοι, κούχι βουλήσει τάχα.

Κρ. καὶ πῶς πατρώαν γαῖαν οὐ σῶσαι θέλω;

Τει. θέλεις ἀκοῦσαι δῆτα, καὶ σπουδὴν ἔχεις; 915

Κρ. εἰς γὰρ τί μᾶλλον δεῖ προθυμίαν ἔχειν;

Τει. κλύοις ἂν ἤδη τῶν ἐμῶν θεσπισμάτων.

οὐδ' ἐμοὶ τόδ' ἄσφ. Πικρόν τε: thus in Thuc. ii. 1. οὔτε is followed by τε: ἐν ᾧ (πολέμῳ) οὔτε ἐπεμύγγυντο ἐτι ἀκηρυκτεῖ παρ' ἀλλήλους, καταστάντες τε ξυνεχῶς ἐπολέμουν. Hor. Carm. iii. 1, 35. neque Decedit arata triremi, et Post equitem sedet atra cura.

906. τοῖσι τὴν τύχην κεκτημένοις, to those who meet with that unhappy lot, τύχην for δυστυχίαν, συμφορὰν, as in Med. 1005. See below, 928.

909. "ἡ χρῆ Brunck, from the conjecture of Valck., to which the Ms. Cant. is in some degree favorable, having ἡ χρῆ. Schol. in R. Αἰσχύλος· σὺν ἄλλοις πείσομαι τὸ μόρσιμον, viz. S. c. Th. 269 (=249.) A little before πικρόν δὲ some Mss., and 905. οὐτ' Grot. Brunck, D. perhaps others." Porson.

τί γὰρ πάθω; for what would become of me, if I were to do otherwise? what else can I do? see Hec. 612. "Herod. iv. 118. τί γὰρ πάθωμεν, μὴ βουλομένων ὑμῶν τιμωρεῖν; Soph. Trach. 974. τί πάθω; τί δὲ μήσομαι; οἶμοι. Aristoph. Plut. 603. τί πάθω τλήμων; Æsch. S. c. Th. 1060. τί

πάθω; τί δὲ δρῶ; τί δὲ μήσομαι; Theocr. iii. 24. ὦ μοι ἐγὼ, τί πάθω; In Suppl. 774. the fut. is used, τί πεισόμεσθα; ποῖ φύγωμεν;" Blomf. Gloss. Æsch. Pers. 909.

910. ἐπίσχεσ, sc. σεαυτὸν, stop there: cf. 462. Hec. 906.

911. "μ' is added in the second Leyden, K. M. R." Porson.

913. "Formula hæc dicendi βούλεσθαι καὶ οὐ βούλεσθαι, ut aliæ similes, ἀκοῦσαι καὶ οὐκ ἀκοῦσαι, dubitationi indicandæ inserviunt. Itaque μέντοι ad utrumque membrum pertinet, et sensus est: tamen, quod nunc vis, mox noles." Hermann on Viger p. 674.

914. καὶ πῶς—; on the interrogative force of καὶ, see Porson's note on v. 1373. Thus et is used in Latin: Virg. Ecl. i. 27. Et quæ tanta fuit Romam tibi causa videndi? See Hoo-gev. p. 84. ed. Seager.

"θέλω Brunck from the membr., and thus M. R." Porson.

916. "τί μ' ἄλλο Ald. and some Mss., but more τί μᾶλλον. Grotius τί μ' ἄλλοι." Porson.

πρῶτον δ' ἐκείνο βούλομαι σαφῶς μαθεῖν,
 ποῦ 'στὶν Μεινοικεὺς, ὅς με δεῦρ' ἐπήγαγεν;

Κρ. ὃδ' οὐ μακρὰν ἄπεστι, πλησίον δέ σου. 920

Τει. ἀπελθέτω νυν θεσφάτων ἐμῶν ἐκάς.

Κρ. ἐμὸς πεφυκὼς παῖς, ἃ δεῖ, σιγήσεται.

Τει. βούλει παρόντος δῆτά σοι τούτου φράσω;

Κρ. κλύων γὰρ ἂν τέρποιτο τῆς σωτηρίας.

Τει. ἄκουε δὴ νυν θεσφάτων ἐμῶν ὁδόν,
 ἃ δρῶντες ἂν σώσαιοτε Καδμείων πόλιν. 925

σφάζαι Μεινοικέα τόνδε δεῖ σ' ὑπὲρ πάτρας
 σὸν παῖδ', ἐπειδὴ τὴν τύχην αὐτὸς καλεῖς.

Κρ. τί φῆς; τίν' εἶπας τόνδε μῦθον, ὦ γέρον;

Τει. ἄπερ πέφυκε, ταῦτα κἀνάγκη σε δρᾶν. 930

Κρ. ὦ πολλὰ λέξας ἐν βραχεῖ χρόνῳ κακά.

Τει. σὶ γ', ἀλλὰ πατρίδι μεγάλα καὶ σωτήρια.

Κρ. οὐκ ἐκλυον, οὐκ ἤκουσα· χαιρέτω πόλις.

Τει. ἀνὴρ ὃδ' οὐκέθ' αὐτός· ἐκνεύει πάλιν.

921. "δὴ for νῦν M. In 923. τοῦτο Ald. Grot. and a portion of the Mss., but a considerable number rightly τούτου." Porson.

927. Μεινοικέα: the two last syllables here coalesce, as in 1181. ὄρῳ δὲ Τυ|δέα καὶ παρασπιστὰς πυκνούς. Eur. Alc. 25. ἱερέα| θανόντων, ὅς νιν εἰς Αἴδου δόμους. The final α is more frequently long, as in 1267. 'Ετεο|κλέα| δ' αὖ, νῦν πόλεως ὑπερμαχεῖς: but occasionally short, as in Hec. 870. ξὺν ταῖσδε τὸν ἐμὸν φονέ|α τι| μωρήσσομαι, where see Porson's note. Consult also Monk on Hipp. 1148. Alc. 25. In Latin the final α of the accus. is short, Hor. Od. I. 12. Unde vocalem temere insecutæ Orpheæ sylvæ.

929. "τί φῆς; ἐμὸν παῖδ' ἕνεκα γῆς σφάζαι θέλεις; a various reading in the Schol." Porson.

τίν' εἶπας τόνδε μῦθον, elliptically for τίς ἐστὶν ὅδε μῦθος ὃν εἶπας, as in Hec.

721. τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὄρῳ θανόντα Τρώων;

930. πέφυκε for ἐστί; Valck. conjectures πέπηγε, Reiske πέφαγκα from φαίνω, or πέφηκα from φημί.

933. οὐκ ἔκλ. οὐκ ἤκ., for the pres.: see Med. 274. 705. 787. 930. χαιρέτω πόλις, farewell, my country, an euphemism for ἐρρέτω: cf. Med. 1040. πόλις is here synonymous with πατρίς in the preceding line: see Hec. 281.

934. "οὐκ ἔτ' αὐτὸς Ald. and Mss. Valckenaer recommended the article to be added." Porson. 'Ο αὐτός, the same, should form by crasis αὐτός: Elmsl. (Ed. T. 577. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευμάτι. So also ἀλήθεια for ἡ ἀλ. 936.

ἐκνεύει Schol. ἐκκλίνει τοῦ σκοποῦ αὐτοῦ, μετατρέπεται, ἐκφέρεται τῆς πρόσθε γνώμης, υποστρέφει εἰς τοῦπίσω, ἀναχωρεῖ, ἔξαρνος γίνεται: cf. 1283.

- Κρ. χαίρων ἴθ'· οὐ γὰρ σῶν με δεῖ μαντευμάτων. 935
 Τει. ἀπόλωλεν ἄλήθει', ἐπεὶ σὺ δυστυχεῖς;
 Κρ. ὦ πρὸς σέ γονάτων καὶ γερασμίου τριχός.
 Τει. τί προσπιτνεῖς με; δυσφύλακτ' αἰτεῖ κακά.
 Κρ. σίγα· πόλει δὲ τούσδε μὴ λέξης λόγους.
 Τει. ἀδικεῖν κελεύεις μ'; οὐ σιωπήσαιμεν ἄν. 940
 Κρ. τί δὴ με δράσεις; παῖδά μου κατακτενεῖς;
 Τει. ἄλλοις μελήσει ταῦτ'· ἐμοὶ δ' εἰρήσεται.
 Κρ. ἐκ τοῦ δ' ἐμοὶ τόδ' ἦλθε καὶ τέκνω κακόν;
 Τει. ὀρθῶς μ' ἐρωτᾷς, κεῖς ἀγῶν' ἔρχει λόγων.
 δεῖ τόνδε θαλάμαις, οὗ δράκων ὁ γηγενὴς 945
 ἐγένετο Δίρκης ναμάτων ἐπίσκοπος,
 σφαγέντα, Φόνιον αἷμα γῇ δοῦναι χροᾶς,
 Κάδμω παλαιῶν Ἄρεος ἐκ μηνιμάτων,

935. "Ald. and some Mss. θεσπισμάτων from 917." Porson.

936. "ἡ ἀλήθει' Ald. ἡ ἄληθει' others. Again τριχὸς γερασμίου Brunck from the Flor. Ms." Porson.

937. ὦ [λίσσομαι] σέ πρὸς γον. On this ellipsis, see Med. 325. Statius Theb. x. 619. Nunc humilis genua amplectens, nunc ora canentis Nequicquam reticere rogat.

938. "αἰτῇ edd. and almost all Mss. Brunck has edited ἐστὶν for αἰτῇ from Heath's conjecture: γῇ Valck. δυσμάλακτ' Musgr. for δυσφύλακτ'. For αἰτῇ Cant. αἰτεῖς. Suppose we read ἀρκεῖς, in the same sense as *arces*, *repellis*, in Latin? Electr. 1309. οὐκ ἠρκέσατον κῆρας μελάθροισ; A Fragment of a Tragic writer in Wetstein's Prol. N. T. ii. p. 6. σφαγὰς οὐκτρὰς ἀρκέσαι." Porson. "Quidni vero αἰτεῖ valere potest deprecari? αἰτεῖ φυλάσσεσθαι κακὰ δυσφύλακτα." Scholief. This seems the only sense that the received reading will admit, although Valck. denies that αἰτεῖ can be so rendered.

939. "πολίταις Ald. πόλει δὲ Mss. also λέξεις Brunck from a few." Por-

son.

940. "σιωπήσαιμ' ἂν Ald. σιωπήσαιμεν ἂν Grot. and most Mss.; some erroneously σιωπήσωμεν ἂν." Porson.

944. εἰς ἀγ. ἔρχ. λ. The same words occur in Anacrom. 233. Cf. Med. 546. ἄμιλλαν γὰρ σὺ προῦθηκας λόγων.

945. "θαλάμοις Ald. θαλάμαις Grot. Flor. Leidd. C. J. K. L. quatuor Bodl. Mox 947. φοίνιον multi Mss." Porson.

948. "Κάδμω for Κάδμου is Valck.'s conjecture, who cites Soph. Trach. 668. οὐ δὴ τι τῶν σῶν Ἑρακλεῖ δαρημάτων. Eur. Iph. T. 388. τὰ Ταντάλου θεοῖσιν ἐστιάματα. I have cited Od. A. 553. above in the note on 351." Porson. See the same critic on Orest. 663. "The dat. often accompanies substantives, which are derived from or allied to verbs governing the dat. Hesiod. Th. 93. τοῖη τοι Μουσέων ἱερῇ δόσις ἀνθρώποισιν. Herod. vii. 169. ὦ νήπιοι, ἐπιμέμφεσθε ὅσα ὑμῖν ἐκ τῶν Μενελέω τιμωρημάτων Μίνως ἐπέμψε μηνίων δακρύματα, on account of the assistance which you afforded to Menelaus, because they said τιμωρεῖν τινί: [cf.

ὃς γηγενεῖ δράκοντι τιμωρεῖ φόνον.
καὶ ταῦτα δρῶντες ξύμμαχον κτήσεσθ' Ἀρην. 950
χρὼν δ' ἀντὶ καρποῦ καρπὸν, ἀντὶ θ' αἵματος
αἷμ' ἦν λάβη βρότειον, ἕξετ' εὐμενῇ
γῆν, ἥ ποθ' ὑμῖν χρυσοπήληκα στάχυν
Σπαρτῶν ἀνῆκεν· ἐκ γένους δὲ δεῖ θανεῖν
τοῦδ', ὃς δράκοντος γένους ἐκπέφυκε παῖς. 955
σὺ δ' ἐνθάδ' ἡμῖν λοιπὸς εἴ Σπαρτῶν γένους,
ἀκέραιος, ἐκ τε μητρὸς, ἀρσένων τ' ἄπο,
οἱ σοί τε παῖδες· Αἴμονος μὲν οὖν γάμοι
σφαγὰς ἀπείργουσ', οὐ γὰρ ἐστὶν ἥθεος·
κεῖ μὴ γὰρ εὐνῆς ἤφατ', ἀλλ' ἔχει λέχος. 960
οὔτος δὲ πῶλος, τῇδ' ἀνειμένος πόλει,

949.] Thuc. i. 73. ἡ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογία τῶς ὑμετέροις ξυμμάχοις ἐγένετο, from ἀντιλέγειν τινί." Matth. Gr. Gr. § 396. "Hymn. in Cer. 349. ὅφρα ἔ μήτηρ Ὀφθαλμοῖσιν ἰδοῦσα χόλου καὶ μήνιος αἰνῆς Ἀθανάτοιο παύσειεν." Schæf.

ἐκ μην., on account of, Herod. ii. 152. ἐκ τῆς ὄψιος τοῦ ὀνείρου. Matth. Gr. Gr. § 574.

950. "κτήσεσθ' Ald. κτήσεσθ' Grot. with many Mss. As usual, Mss. fluctuate between Ἀρη and Ἀρην. For the future, I shall always adhere to Ἀρην, without noticing it to the reader." Porson.

953. "Brunck has given ἡμῖν from the membr. and Aug." Porson.

955. Here παῖς is transferred as a nomin. to the second clause, which ought to appear as an accus. in the first: δεῖ παῖδα θανεῖν ἐκ γένους τοῦδε, δε κ. τ. λ. The constr. has been noticed on Hec. 759. πρὸς ἄνδρ', δε ἄρχει τῆσδε Πολυμήστωρ χθονός; Statius Theb. x. 607. Martius inferias et sæva efflagitat anguis Sacra, cadat generis quicunque novissimus extat Viperei: datur hoc tantum victoria pacto.

957. ἀρσένων τ' ἄπο, Schol. ἀντὶ ἐνικοῦ τὸ πληθυντικὸν εἶπε, ἀντὶ τοῦ ἀκέραιος καὶ ἀπὸ πατρός.

960. "Valck. labors much to show that this verse also is spurious. He objects to ἔχειν λέχος, to be betrothed, Then he considers εὐνῆς ἤφατ' as not Attic, although he has himself brought forward instances in which ψάειν γάμων, εὐνῆς θιγεῖν occur; for, he observes, when thus used, γάμος, εὐνή, λέχος, λέκτρον do not differ. But let us attend to this distinguished critic again on Hipp. 885. "In versum 953. Phœn. notata mihi satis accurate videbantur disputata; viro clariss. (Heathio) 'levissima sane' videntur: suus cuique gustus est." He evidently did not recollect v. 1026. of the same play, ὕμνυμι τῶν σῶν μήποθ' ἀφασθαι γάμων." Porson.

961. πῶλος. Hesychius: Πῶλος, ἑταῖρα· πῶλους γὰρ αὐτὰς ἔλεγον, οἷον Ἀφροδίτης πῶλους, ἢ τοὺς νέους, καὶ τὰς νέας καὶ παρθένους. Eur. Rhes. 383. Θεὸς, ὦ Τροίᾳ, θεὸς αὐτὸς Ἀρης, Ὁ Στρυμόνιος πῶλος ἀοιδοῦ Μούσης ἦκων καταπνέει σε: 261. ἐπὶ πῶλον—ἦλυθ' ἔχων στρατείαν, i. e. Helen. Hipp.

θανὼν πατρώαν γαῖαν ἐκώσσειεν ἄν.
 πικρὸν δ' Ἀδράστῃ νόστον Ἀργείοισί τε
 θήσει, μέλαιναν κῆρ' ἐπ' ὄμμασιν βαλὼν,
 κλεινάς τε Θήβας· τοῖνδ' ἐλοῦ δυοῖν πότμοιν 965
 τὸν ἕτερον· ἢ γὰρ παῖδα σῶσον, ἢ πόλιν.
 τὰ μὲν παρ' ἡμῶν πάντ' ἔχεις· ἡγοῦ, τέκνον,
 πρὸς οἶκον· ὅστις δ' ἐμπύρῳ χρεῖται τέχνη,
 μάταιος· ἦν μὲν ἐχθρὰ σημήνας τύχη,
 πικρὸς καθέστηχ', οἷς ἄν οἰωνοσκοπῇ 970
 ψευδῇ δ' ὑπ' οἴκτου τοῖσι χρωμένοις λέγων,
 ἀδικεῖ τὰ τῶν θεῶν· Φοῖβον ἀνθρώποις μόνον
 χρεῖν θεσπιωδεῖν, ὅς δέδοικεν οὐδέναι.
 Χο. Κρέον, τί σιγᾷς, γῆρυν ἄφθογγον σχάσας;
 καμοὶ γὰρ οὐδὲν ἥσσον ἐκπληξίς πάρα. 975
 Κρ. τί δ' ἄν τις εἴποι; δῆλον οἶγ' ἐμοὶ λόγοι.
 ἐγὼ γὰρ οὐποτ' εἰς τόδ' εἴμι συμφορᾶς,
 ὥστε σφαγέντα παῖδα προσθεῖναι πόλει.

548. τὰν μὲν Οἰχαλία Πῶλον, ἄξυγα
 λέκτρων, Schol. παρθένον. See Hec.
 141. Similarly μόσχος is applied to
 Polyxena, *ibid.* 524. Hor. Od. II. 8,
 21. Te suis matres metuunt juvencis.

967. Paraphr. πάνθ', ὅσα παρ' ἡμῶν
 ἐβούλου μαθεῖν, ἔχεις, ἀντὶ τοῦ ἀκήκοας
 καὶ κατέχεις. See Med. 730.

968. ἐμπύρῳ—τέχνη, the art of di-
 vining by observations on the flame of
 the sacrifice; here implying divination
 generally, as the word οἰωνοσκοπῇ in
 970. shows: cf. 853. See Robinson's
Antiq. of Greece p. 259.

“χρεῖται Ald. χρεῖται Cant. χρῇ J.
 Sed χρῆται Schol. Bodleiani omnes,
 teste Burtono, C. D. K. L. M. R.
 duo Leidenses, Eust. II. A. p. 48, 42
 =36, 46. Idem tamen ex Oreste 696.
 citat χρᾶσθαι ad Od. A. p. 1396, 42
 =27, 36.” Porson. Thus Tiresias
 complains in Soph. *Œd. T.* 324. φεῦ,

φεῦ, φρονεῖν ὡς δεινὸν, ἔνθα μὴ τέλη
 Λύει φρονούντι.

969. “ἦν μὲν γὰρ Ald. but many
 Mss. omit γάρ.” Porson.

970. “ἐχθρὸς some Mss., whence
 Valck. would prefer a transposition,
 πικρὰ—ἐχθρὸς κ. Again from the Flor.
 Ms. he approves of οἰωνοσκοποῖ.” Por-
 son.

975. “μὲν pro γὰρ Schol. Leid.
 pr. μὲν γὰρ Cant.” Porson. γὰρ refers
 to something suppressed: ‘yet why
 should I ask this? for I also am not
 less struck with horror.’

976. What should one say? my
 answer is plain: on the constr. of the
 adj. in the neuter sing. as a predicate,
 the subject being in the masc. plur.,
 see Med. 1091.

978. “τόνδε for παῖδα J. and the
 Paraphr. not badly.” Porson.

πᾶσιν γὰρ ἀνθρώποισι φιλότεκνος βίος,
 οὐδ' ἂν τὸν αὐτοῦ παῖδά τις δοίη κτανεῖν. 980
 μή μ' εὐλογεῖτω τὰ μὰ τις κτείνων τέκνα.
 αὐτὸς δ', ἐν ὥραίῳ γὰρ ἴσταμαι βίῳ,
 θνήσκειν ἔτοιμος, πατρίδος ἐκλυτήριον.
 ἀλλ' εἶα, τέκνον, πρὶν μαθεῖν πᾶσαν πόλιν,
 ἀκόλαστ' ἑάσας μάντεων θεσπίσματα, 985
 Φεῦγ' ὥς τάχιστα τῆσδ' ἀπαλλαχθεῖς χθονός.
 λέξει γὰρ ἀρχαῖς καὶ στρατηλάταις τάδε,
 πύλας ἐφ' ἑπτά καὶ λοχαγέτας μολών.
 καὶν μὲν φράσωμεν, ἔστι σοι σωτηρία
 ἣν δ' ὕστερήσῃς, οἰχόμεσθα, κατθανεῖ. 990

981. Paraphr. μὴ ἐπαινείτω μέ τις, λόγους εὐλόγους λέγων, τὰ μὰ τέκνα συμβουλεύων με κτείνειν. The participle pres. frequently has the force of an attempt or desire to effect any thing; see Med. 11.

983. "εἰμι is added by Aldus, but Mss. do not acknowledge it. The Attics indeed often omit it, yet sometimes add it, as above 494. Hec. 306." Porson. Cf. Med. 612. Heracl. 503. ἐγὼ γὰρ αὐτὴ πρὶν κελευσθῆναι, γέρον, θνήσκειν ἑτοίμη, καὶ παρίστασθαι σφαγῇ.

985. "Most Mss. μάντεως, but Aldus from a better one μάντεων, which Valck. supports from Statius Theb. x. 717. 'Non me ulli monitus, nec ratum exorsa furentum Sollicitant, manesque movent; sibi callidus ista Tiresias natæque canat.'" Porson.

986. "ἀπαλλαγὴς Ald. The tragic writers were partial to the rough and ancient forms, and therefore preferred the first aorists. Thus Euripides has ἐθρέφθην Hec. 355.; θρεφθῆναι from the same play 600. and κρυφθεῖς from Orest. 42. are cited by Eustathius on Il. E. p. 519, 41. 44=393, 27. 29.

θαφθεῖσι, which he notices from Herodotus, will be found in vii. 28. ἐθάφθη must be restored to Simonides, instead of ἐκάμφθη, in Athen. iii. p. 125. D. In the passage quoted above from the Hecuba, the Mss. J. N. have τραφῆναι, and R. in the text, but θρεφθῆναι for a various reading. Two Mss. in Herod. ii. 81. have ταφῆναι for θαφθῆναι. Valck. therefore has rightly restored ἀπαλλαχθεῖς from several Mss.; but becoming rather too confident from success, he endeavors to extirpate that unfortunate aor. from the remains of the tragic writers. This indeed the metre admits in Æsch. Ag. 344. and Soph. Antig. 428. (422.) but what will he do in Æsch. Prom. 749. ἀπηλλάγην; κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν? He also erroneously asserts, that ἀπαλλαγὴς or ἀπαλλαγήναι cannot be found even once in Eurip., whereas ἀπηλλάγης is extant in Androm. 593. although that also might admit of emendation without detriment to the metre. But how happened it, that he overlooked two passages in this very play, 601. 1424?" Porson. Monk Hipp. 356.

MENOIKEΤΣ.

ποῖ δῆτα φεύγω; τίνα πόλιν, τίνα ξένων;

Κρ. ὅπου χθονὸς τῆσδ' ἐκποδὼν μάλιστ' ἔσει.

Με. οὐκοῦν σὲ φράζειν εἰκὸς, ἐκπονεῖν δ' ἐμέ.

Κρ. Δελφοὺς περάσας— Με. ποῖ με χρεῖ, πάτερ, μολεῖν;

Κρ. Αἰτωλίδ' ἐς γῆν. Με. ἐκ δὲ τῆσδε ποῖ περῶ; 995

Κρ. Θεσπρωτὸν οὐδας. Με. σεμνὰ Δαδάνης βάθρα;

Κρ. ἔγνως. Με. τί δῆτα ῥῦμά μοι γενήσεται;

Κρ. πόμπιμος ὁ δαίμων. Με. χρημάτων δὲ τίς πόρος;

Κρ. ἐγὼ πορεύσω χρυσόν. Με. εὖ λέγεις, πάτερ.

χώρει νυν, ὡς σὴν πρὸς κασιγνήτην μολών, 1000

ἧς πρῶτα μαστὸν εἴλκυσ', Ἰοκάστην λέγω,

991. "ποῦ J. ξένον Cant. M. R." Porson. Cf. Hec. 1062.

993. In οὐκοῦν the signif. of οὖν predominates; in οὐκουν, 1605. that of οὐ. See Hoogev. Part. p. 155. ed. Seager.

994. "After περάσας most Mss. with Aldus add φεύγε. Grotius, C. K. L. and the second Leyden omit πάτερ. But the conjecture of Canter appears better, that φεύγε should be omitted; for the Ms. in the Public Library, Cambridge, adds it only by correction: ποῖ for the Aldine reading πῇ is in several Mss." Porson.

997. "τί δῆτ' ἔρυμα Ald. and Mss. which, since the second syllable of ἔρυμα is short, Musgrave would change into τί δῆ τὸδ' ἔρυμα. But the reading which I have adopted with Brunck from Valck. 's conjecture is a milder correction. Again Musgr. saw that the whole speech from 999. to 1032. should be assigned to Menæceus. In the Aldine ed. χώρει νυν 1000. and the whole of 1001. is attributed to Creon." Porson.

998. πόμπιμος δδ. Schol. δδηγὸς ὁ θεὸς, Zeus δηλονότι διὰ τῶν αὐτοῦ χρησμάτων.

1001. "Ἰοκάστης Ald. which might perhaps be defended, but there is no necessity, since most Mss. have the other reading." Porson. Ἰοκ. λέγω, I mean *Jocasta*; see note on Hec. 724. Soph. Antig. 198. τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκην λέγω. "These words seem to be inserted for the information of the spectators in the theatre, rather than to specify to the chorus, who was the brother of Eteocles; because as Œdipus had only two sons, the chorus could not be supposed ignorant of the person meant by τὸν ξύναιμον." Brasse. "Quem intelligant, ubi res auditori paulo videri poterat obscurior, sic designare solent in Tragædiis: Æsch. Cho. 250. κάμῃ, τήνδε τ', Ἠλέκτραν λέγω. Soph. Trach. 9. Μνηστήρ γὰρ ἦν μοι ποταμὸς, Ἀχελφὸν λέγω. Eur. Heracl. 642. ὦ μήτηρ ἐσθλοῦ παιδὸς, Ἀλκμήνην λέγω, Ἐξελθ', ἀκουσον: sic sæpe Soph." Valck.

μητρὸς στερηθεῖς, ὄρφανός τ' ἀποζυγεῖς,
 προσηγορήσων εἶμι, καὶ σώσω βίον.
 ἀλλ' εἶα, χάρει, μὴ τὸ σὸν κωλύετω.
 γυναιῖκες, ὡς εὖ πατρὸς ἐξεῖλον φόβον, 1005
 κλέψας λόγοισιν, ὥσθ' ἂ βούλομαι τυχεῖν·
 ὅς μ' ἐκκομίζει, πόλιν ἀποστερεῶν τύχης,
 καὶ δειλία δίδωσι. καὶ ξυγγνωστὰ μὲν
 γέροντι, τοῦμόν δ' οὐχὶ συγγνώμην ἔχει,
 προδότην γενέσθαι πατρίδος, ἣ μ' ἐγείνατο. 1010
 ὡς οὖν ἂν εἰδῇτ', εἶμι, καὶ σώσω πόλιν,
 ψυχὴν δὲ δώσω τῇσδ' ὑπερθανεῖν χθονός.
 αἰσχροὺς γὰρ, οἳ μὲν θεσφάτων ἐλεύθεροι,
 κοῦκ εἰς ἀνάγκην δαιμόνων ἀφιγμένοι,
 στάντες παρ' ἀσπίδ' οὐκ ὀκνήσουσιν θανεῖν, 1015
 πύργων πάροιθε μαχόμενοι πάτρας ὑπερ·
 ἐγὼ δὲ, πατέρα καὶ κασίγνητον προδοῦς,
 πόλιν τ' ἐμαντοῦ, δειλὸς ὥς, ἔξω χθονὸς
 ἄπειμ'· ὅπου δ' ἂν ζῶ, κακὸς φανήσομαι.

1003. προσηγορήσων εἶμι for προσηγορήσω, I will say farewell: Hec. 577. οὐκ εἰ τι δώσω τῇ πέρις· εὐκαρδίῳ; Suppl. 348. δράσων τάδ' εἶμι, καὶ νεκροὺς ἐκλύσομαι.

“πόλιν σώσων Ald. σώσων πόλιν Grot. which the Schol. acknowledges: βίον almost all Mss. but some σώσω, some σώσων: σώζων membr. σώσασαι Cant. σώσον J. πόλιν originates from v. 1011.” Porson.

1004. μὴ τὸ σὸν κωλ. Schol. ὕσον τὸ κατὰ σέ, μὴ γενέσθω κώλυμα: cf. 1009. On the use of pronouns possessive for personal, see Med. 347.

1005. Statius Theb. x. 715. Fraude patrem tacita subit, avertitque timorem.

1007. “πόλεως Ald. πόλιν most Mss. and Grotius.” Porson.

1008. καὶ δ. δίδωσι, sc. ἑαυτὸν, gives

way to timidity, as v. 21. ὁ δ' ἤδονῃ δούς.

1009. οὐχὶ συγγνώμην ἔχει, it is by no means excusable: Soph. Trach. 328. But the phrase συγγνώμην ἔχειν more usually signifies to excuse: Eur. Hipp. 116. χρὴ δὲ συγγνώμην ἔχειν, Εἴ τίς σ', ὑφ' ἥβης σπλάγχχον ἔντονον φέρων, Μάταια βάξει. See Monk's note.

1012. “ψυχὴν τε some Mss.” Porson. Understand ὥστε before the infin. ὑπερθανεῖν.

1013. “οἳ μὲν Ald. and the greater part of the Mss. εἰ μὲν Grot. with others.” Porson. The omission of εἰ Valck. attributes to the vehemence of the speaker. Compare the speech of Macaria in the Heraclidæ, 501. sqq.

1016. “πατρίδος two Mss.” Porson. Cf. Med. 252.

μὰ τὸν μετ' ἄστρον Ζῆν', "Ἀρην τε Φοίνιον, 1020
 ὅς τοὺς ὑπερτεΐλαντας ἐκ γαίας ποτὲ
 Σπαρτοὺς ἀνακτας τῆσδε γῆς ἰδρύσατο.
 ἀλλ' εἶμι, καὶ στὰς ἐξ ἐπάλξεων ἄκρων
 σφάξας ἑμαυτὸν σηκὸν ἐς μελαμβαθῇ
 δράκοντος, ἐνθ' ὁ μάντις ἐξηγήσατο, 1025
 ἐλευθερώσω γαῖαν· εἴρηται λόγος.
 στείχω δὲ, θανάτῳ δῶρον οὐκ αἰσχροὺς πόλει
 δώσω, νόσου δὲ τήνδ' ἀπαλλάξω χθόνα.
 εἰ γὰρ λαβὼν ἕκαστος ὅ, τι δύναίτο τις
 χρηστὸν, διέλθοι τοῦτο, κείς κοινὸν φέροι 1030
 πατρίδι, κακῶν ἂν αἱ πόλεις ἐλασσόνων
 πειρώμεναι, τὸ λοιπὸν εὐτυχοῖεν ἄν.

1020. "οὐ μὰ τὸν Ald. and some Mss. King from K. οὐ τὸν, but μὰ τὸν the greater number, as well as Plut. T. ii. p. 23. B. Again "Ἀρην τε Φοίνιον Ald. in part correctly." Porson. "Μὰ is a particle used for juratory confirmation of something said: by itself it neither affirms nor denies. It is commonly used in negation, οὐ or some other negative word being either expressed or understood. When οὐ is not expressed, ἀλλὰ commonly follows, expressing an opposition, which shows that οὐ is suppressed. Ἀλλὰ sometimes follows at a considerable distance: thus in Eurip. Ph. μὰ τὸν μετ' ἄστρον Ζῆν', &c. is in v. 1020, and ἀλλὰ opposed to the negation is in v. 1023. The ellipsis is supplied in Aristoph. Ran. 1214. [1183. ed. Br.] where Euripides having said that Œdipus was a happy man, Æschylus replies, μὰ τὸν Δι', οὐ δῆτ', ἀλλὰ κακοδαίμων. So also in Vesp. 169." Hoogen. Part. p. 101. ed. Seager. The Schol. supplies οὐ ποιήσω τοῦτο. Cf. Med. 1055.

τὸν μετ' ἄ. Ζῆνα, Schol. τὸν ἡλιὸν φασὶ δεσπότην τῶν ἄστρον, τὸν ὄντα ἐν τοῖς ἀστροῖς θεόν.

Eurip. Phæn.

1023. "ἐξ ἄκρων ἐπάλξεων Brunck from conjecture, and above 1008. δίδωσιν ἢ ξ. both badly." Porson. "Στὰς ἐξ ἐπάλξεων ἄκρων σφάξας is for στὰς ἐπ' ἐπάλξεων ἄκρων ἐκείθεν σφάξας—. Cf. 1107. The same explanation applies to 1238. Ἑτεοκλῆς δ' ὑπὴρξ' ἀπ' ὀρθίου στάθεις Πύργου, where ἐπ', a various reading, is to be considered as a gloss." Schæf.

1024. "Thus Aldus and some of the Mss. Others μελεμβαθῇ, μελαμβαφῇ, μελεμβαφῇ." Porson. Æsch. Prom. 227. Ταρτάρου μελαμβαθῆς κευθμών.

1026. εἴρηται λόγος. On this formula see Hec. 236.

1027. "Thus King from the Bodleian Mss., and thus the Leyden, C. D. L. Aldus θανάτου." Porson. Schol. διὰ τοῦ ἐμοῦ θανάτου.

1028. "ἀπαλλάξων some Mss." Porson. See Hec. 1179.

1029. Cf. Dem. Olynth. iii. p. 38. καὶ παραχρῆμά γε τὴν αὐτὴν σύνταξιν ἀπάντων (λέγω), ὧ ἄνδρες Ἀθηναῖοι, ἵνα τῶν κοινῶν ἕκαστος τὸ μέρος λαμβάνων, ὅτου δέοιτο ἢ πόλις εἰς τοῦθ' ἐτοιμῶς χρήσιμον ἑαυτὸν παρέχοι.

Χο. ἔβας, ἔβας, ὦ πτεροῦσσα, γᾶς λόχευμα, στρεφή.
 νερτέρου τ' ἐχίδνας,
 Καδμείων ἄρπαγὰ, 1035
 πολύφθορος, πολύστονος, ~~μυζοπάρεθος~~
 μιζοπάρεθος, δαΐην τέρας ~~ἀν~~
 φοιτάσι πτεροῖς·
 χαλαῖσιν τ' ὠμοσίτοις· 1040
 Διρκαίων ἅ ποτ' ἐκ
 τόπων νέους πεδαίρουσ' ~~ἐκείνους~~
 ἄλυρον ἀμφὶ μοῦσαν,
 ὀλομέναν τ' Ἐρινύν,
 ἔφερες, ἔφερες ἄχεα πατρίδι

1033. On the commencement of this chorus the Schol. passes the following criticism: πρὸς οὐδὲν ταῦτα· ἔδει γὰρ τὸν χορὸν οἰκτίσασθαι διὰ τὸν θάνατον Μενοικέως, ἢ ἀποδέχασθαι τὴν εὐψυχίαν τοῦ νεανίσκου. The rule of Horace, A. P. 195. 'Actoris partes chorus, officiumque virile Defendat: neu quid medios intercinat actus, Quod non proposito conducat et hæreat apte,' is more scrupulously observed by Sophocles than Euripides.

"πτεροῦσσα. Here and 1057. πτεροῦσα Ald. and Mss. πτερόεσσα J." Porson. Connect πτεροῦσσα with ἄρπαγὰ.

1035. "ἄρπαγᾶ Ald. and Mss. I have preferred ἄρπαγὰ with Musgr." Porson. For ἄρπάκτειρα, the abstract for the concrete, as Thuc. ii. 41. τὴν πόλιν παίδευσιν εἶναι τῆς Ἑλλάδος, for παιδεύτριαν. See Matth. Gr. Gr. § 429.

1036. "πολύστονος, πολύφθορος Ald. πολυφθόρος, πολύστονος not a few copies; πολύστονος, πολύμοχθος Valck. has improperly edited from others in defiance of the metre, and again μιζοπάρεθρον from one Ms." Porson. There does not appear any objection to πολυφθόρος when the word

is used as here in an active sense; for we find it sometimes employed passively: Æsch. S. c. Th. 920. ἐργάτην πολλὰ μὲν πόλιτας, Ξένων τε πάντων στίχας Πολυφθόρους ἐν δαί. Soph. Trach. 477. Electr. 10.

1038. "φοιτάσι Ald. and most edd. Brunck φοιτάσι correctly, as in C. J. L. φοιτῶσι M. and ᾶ written above as a different reading. See Orest. 264. (μανιάσιν λυσσήμασι): and add Herc. F. 177. γίγασσι πτεροῖς." Porson. Adj. of the fem. form admit also of a neuter in Latin: Virg. Æn. iii. 54. Res Agamemnonias victricis que arma secutus.

1041. πεδαίρουσα, Æolic for μεταίρουσα. Æschylus, who from his residence in Sicily was prone to adopt Doric forms, has introduced πεδάριστος for μετάριστος even in the regular senarii, Prom. V. 277. where see Blomfield's Gloss.: also on Choëph. 581. where the forms πεδαίχμιοι and πεδάοροι for μεταίχμιοι and μετέωροι occur.

1042. ἄλ. ἀμφὶ μ., during, accompanied by, to the sound of, or simply with, a discordant note: Eur. Alc. 599. χόρευσε δ' ἀμφὶ σὺν κιθάραν, Φοῖβε, ποι-κιλόθριξ Νεβρός, i. e. to your lyre, whilst your lyre was playing. The same sense seems to be expressed

Φόνια· φόνιος ἐκ θεῶν, 1045
ὅς τὰδ' ἦν ὁ πράξας.

ἰάλεμοι δὲ ματέρων,
ἰάλεμοι δὲ παρθένων
ἐστέναζον οἴκοις·

ἰήϊον βοᾶν, βοᾶν, 1050

ἰήϊον μέλος, μέλος,

ἄλλος ἄλλ' ἐπατότυζε

διαδοχαῖς ἀνὰ πτόλιν.

βροντᾷ δὲ στεναγμὸς,

ἰαχά τ' ἦν ὁμοίος, 1055

ὅποτε πόλεος ἀφανίσει·

ἃ πετροῦσσα παρθένος τιν' ἀνδρῶν.

χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν ἀντιστρ.

Οἰδίπους ὁ τλάμων

Θηβαίαν τάνδε γὰρ, 1060

τότ' ἀσμένους, πάλιν δ' ἄχῃ.

above, v. 820. by ἀμουσοτάτοισι σὺν
ψδαῖς.

1045. Schol. ὁ ἐκ θεῶν ταῦτα πρά-
ξας, αὐτὸς φόνιος ἦν. Otherwise δς is
for ὅστις: (αὐτὸς) ἐκ θεῶν (ἦν) φόνιος,
ὅστις ἦν ὁ τὰδε πράξας.

1050, 1. "ἦϊον βοᾶν, ἦϊον μέλος, and
nothing more, Aldus. Grotius has re-
stored the true reading. Most Mss.
(and perhaps Eustathius on Il. Δ. p.
500, 43=382, 14. where βέλος is in-
correctly edited,) have βοᾶν and μέλος
once only. Moreover these lines are
transposed by Eustathius and Cant."
Porson.

1052. "ἄλλ' is a conjecture of
Valckenaer's for ἄλλον. As the
membr. with others have ἐπατότυζε,
Brunck has edited ἄλλον ἐπατότυζε.
Some Mss. and some edd. incorrectly
double the τ: but ὀτοτοῖ and ὀτοτύζω
ought always to be written." Porson.
As ὀτοτύζω from ὀτοτοῖ, so αἰάζω from
αἰ, αἰ, ἰύζω from ἰού, &c. see Med.

1344. So probably the adj. ἰήϊος from
the exclamation ἰή, ἰή: as suggested
by Blomf. Gloss. Æsch. Ag. 144.

1055. Elmsley (Heracl. 752.) pro-
poses ἀχὰ and in Med. 149. ἀχὰν, in
order to correspond better with the
antistrophe; otherwise an anapest is
equivalent to a spondee.

1056. "ὅτε Grotius and King; ὅποτε
Aldus and most Mss.: πόλεως ἀφανί-
σειεν Ald. and Mss. The latter may
be retained by reading γαῖαν in the
antistrophe. But I have given what
Musgr. suggested." Porson.

1061. "ἀσμένους, which Aldus and
seven Mss. at least exhibit, is properly
defended by Musgr. from Aristophanes,
in the Peace 581. ἀσμένοιισιν ἦλθες
ἡμῖν, and Soph. Trach. 18. ἀσμένη δέ
μοι Ὁ κλεινὸς ἦλθε. Æsch. Prom. 23.
ἀσμένῳ δέ σοι Ἡ ποικιλείμων νύξ ἀπο-
κρύψει φάος." Porson. "When the re-
ference of an action to some one with
respect to the feeling is implied, the

ματρὶ γὰρ γάμους δυσγάμους τάλας,
καλλίνικος ὦν

αἰνιγμάτων, ξυνάπτει,

μιαίνει δὲ πτόλιν.

1065

δι' αἰμάτων δ' ἀμείβει

μυσαρὸν εἰς ἀγῶνα

καταβαλὼν ἀραιῖσι

τέκεα μέλεος. ἀγάμεθ', ἀγάμεθ',

ὃς ἐπὶ θάνατον οἴχεται

1070

γᾶς ὑπὲρ πατρώας,

Κρέοντι μὲν λιπὼν γούους,

τὰ δ' ἐπτάπυργα κλείθρα γᾶς

person is put, especially with the verbs *to come*, in the dat., with the participle or adjective which expresses the feeling. *Od. Φ. 209. γινώσκω δ', ὥς σφῶϊν ἐελδομένοισιν ἰκάνω Οἴοισι δμῶων, that you alone longed for my arrival.* *Soph. Œd. C. 1505. ποθοῦντι προυφάνης, thou comest as I hoped.* *Trach. 18. χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένη δ' ἔμοι, Ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς, he came, to my delight.* In a similar manner the verbs *εἶναι* and *γίγνεσθαι* are often accompanied by a participle of the verb *to wish*, &c. in the dat.; in which case the participle only, as the leading idea, is translated by the finite verb. *Od. Γ. 228. οὐκ ἂν ἔμοιγε Ἐλπομένῳ τὰ γένοιτο, I had not hoped this.* *Herod. ix. 46. ἐπεὶ δ' ὦν αὐτοὶ ἐμνήσθητε καὶ ἠδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι, since we were pleased with your discourse.* *Thuc. vi. 46. τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἑγαστῶν, Nicias expected the events in Segesta.* *Soph. Œd. T. 1356. θέλοντι κάμοι τοῦτ' ἂν ᾦν.* An imitation of this in Latin occurs *Sallust Jug. 100. uti militibus exæquatus cum imperatore labos volentibus esset.* *Tacit. Agr. 18. quibus bellum volentibus erat.* *Matth. Gr. Gr. § 391. Virg. Geo. i. 373. nunquam imprudentibus imber Obfuit.* *Blomfield in Gloss.*

Æsch. Prom. 23. observes that this idiom is of a most frequent occurrence in *Herodotus*.

πάλιν δ' ἄχῃ, *Paraphr. πάλιν δὲ καὶ ὕστερον ἄχῃ ὑπῆρξε διὰ τὰς γεγενημένας ἀπ' αὐτοῦ συμφοράς.*

1062. γάμους δυσγ. See *Brasse on Soph. Œd. T. 1204. Δικάζει τὸν ἄγαμον γάμον πάλοι Τεκνοῦντα καὶ τεκνούμενον.* *Cf. Hec. 610.*

“ὁ τάλας *Aldus*, contrary to the metre; and certainly several *Mss.*” *Porson.*

1065. “πτόλιν *Aldus* and *Mss.* but πτόλιν *King* from *K.*” *Porson.*

1066. ἀμείβει *Schol. ἀμείβεσθαι ποιεῖ, ἐμβαλὼν διὰ καταρῶν τοὺς παῖδας εἰς φιλονεικίαν.*

1070. *Juvenal Sat. xiv. 237. quantum amor in te est, Quantum erat patriæ Deciorum in pectore, quantum Dilexit Thebas, si Græcia vera, Menæceus.*

1072. *Cf. 1333. Hom. Il. Δ. 107. τῷ μὲν κλέος, ἅμμι δὲ πένθος.*

1073. “ἐπτάπυλα in some, contrary to the metre. These words are often interchanged, as above 252. 760. below 1094.” *Porson. Æsch. S. c. Th. 270. “ἐπτατειχεῖς ἐξόδους dicitur pro ἐπτά ἐξόδους τειχέων, ut ἐπτάπυργα κλείθρα pro ἐπτά κλείθρα πύργων, Eur. Ph. 1073.” Blomf. Gloss.*

καλλίνικα θήσαν.

γενοίμεθ' ὦδε ματέρες, 1075

γενοίμεθ' εὐτεκνοι, φίλα

Παλλὰς, αἰ δράκοντος αἶμα

λιθόβολον κατειργάσω,

Καδμείαν μέριμναν

ὀρμήσας' ἐπ' ἔργον, 1080

ὅθεν ἐπέσυτο τάνδε γᾶν

ἄρπαγαῖσι δαιμόνων τις ἄτα.

Αγ. ὦν, τις ἐν πύλαισι δωμάτων κυρεῖ;
 ἀνοίγετ', ἐκπορεύετ' Ἰοκάστην δόμων.
 ὦν μάλ' αὖθις διὰ μακροῦ μὲν, ἀλλ' ὅμως 1085

ἔξελθ', ἄκουσον, Οἰδίπου κλεινὴ δάμαρ,

λήξας' ὀδυρμῶν πειθίμων τε δακρύν.

Ιο. ὦ φίλτατ', ἥ που ξυμφορὰν ἤκεις φέρων,

Ἐτεοκλέους θανόντος, οὗ παρ' ἀσπίδα

βέβηκας αἰεὶ, πολεμίων εἰργων βέλη. 1090

τί μοί ποθ' ἤκεις καινὸν ἀγγελῶν ἔπος;

τέθνηκεν, ἥ ζῇ παῖς ἐμός; σήμαινέ μοι.

1075. "γενοίμεθα δ' Ald. but the Schol. Grot. and Mss. generally omit δ'." Porson.

1076. "φίλαι Ald. φίλα almost all Mss. Again in v. 1078. Valck. has edited κατειργάσαι from Mss. But the other reading appears to me, as well as to Brunck, more appropriate, and it is recognised by Villosion's Schol. on Il. Γ. 354. (κατὰ Ἡρωδιανόν) τὸ (λιθόβολος) προπαροξυνόμενον (σημαίνει) τὸν ὑπὸ λίθου βεβλημένον, ὡς παρ' Εὐριπίδῃ ἐν Φοινίσσαις· λιθόβολον αἶμα κατειργάσω. Φοίνικι and εἶμα are edited." Porson.

1079. Καδμείαν μέριμναν, a periphrasis for Κάδμον: thus Ovid Fast. i. 37. Hoc igitur vidit trabeani cura Quirini: Met. i. 47. Sic onus inclusum numero distinxit eodem Cura Dei.

Hor. Sat. I. ii. 32. sententia dia Catonis. See above, 55.

1081. "ἐπέσυτο for ἐπέσσυτο Cant." Porson. Paraphr. ἀφ' ἧς αἰτίας, ὥρμησεν εἰς τήνδε τὴν γῆν τις δαιμόνων βλάβη ἐν ἄρπαγαῖς. τουτέστιν ὀργισθεὶς ὁ Ἄρης ὑπὲρ τοῦ νιόυ αὐτοῦ τοῦ δράκοντος, ἐπήγαγε τὴν Σφίγγα Θηβαίσις, ταύτην γὰρ ἄτην δαιμόνων λέγει.

1085. Schol. βραδέως μὲν ἐξέρχη, ἀλλ' ὅμως δὲ ἐξελθε.

1091. "ἤκες—ἀγγέλλων Ald. But ἤκεις Mss. in great number; a few ἀγγέλλων, some ἀγγελῶν, others ἀγγέλων or ἀγγελῶν." Porson. Future participles are generally subjoined to verbs of motion: Hec. 216. Ὀδυσσεὺς ἔρχεται—νέον τι πρὸς σε σημαίνων ἔπος: see the note on 577.

- Αγ. ζῇ· μὴ τρέσῃς τὸδ', ὥς σ' ἀπαλλάξω φόβου.
 Ιο. τί δ' ; ἐπτάπυργοι πῶς ἔχουσι περιβολαί ;
 Αγ. ἐστᾶσ' ἄθραυστοι, κούκ ἀνήρπασται πόλις. 1095
 Ιο. ἦλθον δὲ πρὸς κίνδυνον Ἀργείου δορός ;
 Αγ. ἀκμήν γ' ἐπ' αὐτήν· ἀλλ' ὁ Καδμείων Ἀρης
 κρείσσων κατέστη τοῦ Μυκηναίου δορός.
 Ιο. ἐν εἰπὲ πρὸς θεῶν, εἴ τι Πολυνείκους πέρι
 οἶσθ', ὥς μέλον μοι καὶ τὸδ', εἰ λεύσσει φάος. 1100
 Αγ. ζῇ σοι ξυνωρίς εἰς τὸδ' ἡμέρας τέκνων.
 Ιο. εὐδαιμονοίης· πῶς γὰρ Ἀργείων δόρυ
 πυλῶν ἀπεστήσασθε πυργηρούμενοι ;
 λέξον, γέροντα τυφλὸν ὥς κατὰ στέγας
 ἐλθοῦσα τέρψω, τῆσδε γῆς σεσωσμένης. 1105
 Αγ. ἐπεὶ Κρέοντος παῖς ὁ γῆς ὑπερθανών,
 πύργων ἐπ' ἄκρων στας, μελάνδετον ξίφος
 λαιμῶν διῆκε, τῆδε γῆ σωτήριον,

1093. "σ", which Barnes has added, is exhibited by C. L. one of the Leyden Mss. and perhaps others: φόβον D. without the pronoun. At one time I conjectured that the reading should be τοῦδ', to be referred to φόβον, and that μὴ τρέσῃς should be placed absolutely, as is often the case in Eurip., Alc. 335. Heracl. 655. 716. Fragm. in Plut. de Sera Num. Vind. p. 549. A. But even μὴ τρέσῃς often governs a case, and it seems rather too forced to put ὥς in this sense after another word. [But see 1104.] However, as the Ms. J. has τοῦδ', if this objection could be obviated, I would not reject it, principally in consequence of a passage of Sophocles in Athenæus iii. p. 99. D. θάρσει· μέγας σοι τοῦδ' ἐγὼ φόβον μοχλός. Cf. Hec. 863(=857)." Porson. Hipp. 1447. οὐ δῆτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φόβον, al. φόνου.

1097. ἀκμήν, on the very point: Bos supplies ξυροῦ from Hom. II. K. 173. νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ

ἵσταται ἀκμῆς: and Herod. vi. 11. ἐπὶ ξυροῦ γὰρ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα. Here κινδύνου appears more obvious from the preceding line.

1100. ὥς μέλον μοι καὶ τὸδ', since I am concerned about this also: see Hec. 118.

λεύσσει φάος, whether he is alive: so βλέπω for εἶναι, Hec. 311. II. E. 119. οὐδὲ με φησὶ Διὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡέλιον.

1101. Cf. Alc. 9. καὶ τόνδ' ἔσωζον ὅλκον εἰς τὸδ' ἡμέρας. Med. 55.

1102. "Brunck, with some plausibility, conjectures πῶς δ' ἄρ'." Porson. Otherwise γὰρ must be understood in allusion to the assertion of the Messenger, that the Cadmeans had gained an advantage over the Argives: something of this kind being supplied: I am surprised at your intelligence: for how, &c. Cf. Med. 236. 731.

1108. "λαιμὸν—τῆσδε γῆς Ald. contrary to the greater part of the Mss. From the reading of the membr. πλοί-

λόχους ἔνειμεν ἑπτὰ, καὶ λοχαγέτας
 πύλας ἐφ' ἑπτὰ, φύλακας Ἀργείου δορὸς, 1110
 σὸς παῖς, ἐφ' ἑδρὺς θ' ἱππότες μὲν ἱππότηται
 ἔταξ', ὀπλίτας δ' ἀσπίδηφόροις ἔπι,
 ὥς τῷ νοσοῦντι τειχέων εἴη δορὸς
 ἀλκὴ δι' ὀλίγου· περγάμων δ' ἀπ' ὀρβίαν
 λεύκασπιν εἰσορῶμεν Ἀργείων στρατὸν 1115
 Τευμησὸν ἐκλιπόντα· καὶ τάφρου πέλας
 δρόμῳ ξυνῆψεν ἄστρῳ Καδμείας χθονός.
 παιᾶν δὲ καὶ σάλπιγγες ἐκελάδουν ὁμοῦ
 ἐκεῖθεν, ἔκ τε τειχέων ἡμῶν πάρα.
 καὶ πρῶτα μὲν προσῆγε Νηΐταις πύλαις 1120

ων, Brunck has edited *πλευρῶν*." Porson. But in favor of *λαιδῶν*, cf. 26. 1413.

1113. τῷ νοσοῦντι, sc. μέρει, the weak part of the wall: cf. 1187.

1114. "Some improperly place a stop after ἀλκή. Again τ' Aldus and a part of the Mss.: δ' Grotius with others." Porson. With δι' ὀλίγου understand χρόνον, quickly: or διαστήματος, close at hand.

περγάμων: cf. 1192. Pergama, properly the citadel of Troy: Æn. ii. 555. Trojam incensam et prolapsa videntem Pergama: hence any citadel or fortress.

1115. Thus the Argive army is described by Æschylus, S. c. Th. 88. βοᾷ δ' ὑπὲρ τειχέων Ὁ λεύκασπις ὕρνται λεῶς: and by Sophocles, Antig. 106. τὸν λεύκασπιν ἐξ Ἀργύθεν φῶτα βάντα πανσαγία. Stanley on Æsch. l. c. supposes that this epithet means only that the shields were plain, without any device, as those of the common soldiers generally were: *parmâque inglorius albâ*, Æn. ix. 548. Cf. 1127. But it seems evident that some peculiarity in the armour of the Argives distinguishing them from other Grecian soldiers is indicated, and that it cannot be a general epithet.

1116. "Mss. and ancient writers hesitate between Τευμησὸν and Τελημῶν, not to mention less important variations. That appears to be the more ancient form, which I as well as Valck. have chosen." Porson. See Blomf. Choëph. 555. Statius uses the adj. *Teumessius* for *Thebanus*: Theb. vi. Non aliter tacita juvenis Teumessius iras Mente acuit.

1117. ξυνῆψεν ἄστρῳ, an elliptical expression for ξυν. ἑαυτοὺς εἰς ἄστρῳ: when near the trench they reached the city with running: the ellipsis of εἰς after verbs of motion is noticed in Med. 12. Eur. Bacch. 132. εἰς δὲ χορεύματα Συνῆψαν Τριετηρίδων, sc. ἑαυτοὺς. That they crossed the trench will be seen from comparing v. 1204.

1120. Νηΐταις πύλαις. Different chiefs are placed at the respective gates by Æschylus in the Seven against Thebes, in the following order: 1. Tydeus at the Πύλαι Προϊτίδες: 2. Capaneus at the Π. Ἥλεκτραι: 3. Etoclus at the Π. Νηΐται: 4. Hippomedon at the Π. Ὀγκαίδες: 5. Parthenopæus at the Π. Βορραῖαι: 6. Amphiaræus at the Π. Ὀμολαῖδες: 7. Polynices at the Π. Ἐβδομαι, on which see Porson v. 1150.

λόχον πυκναῖσιν ἀσπίσιν πεφρικότα
 ὁ τῆς κυναγοῦ Παρθενοπαῖος ἔκγονος,
 ἐπίσημ' ἔχων οἰκεῖον ἐν μέσῳ σάκει,
 ἐκηβόλοις τόξοισιν Ἀταλάντην κάπρον
 χειρουμένην Αἰτωλόν· εἰς δὲ Προϊτίδας 1125
 πύλας ἐχάρει, σφάγι' ἔχων ἐφ' ἄρμασιν
 ὁ μάντις Ἀμφιάραος, οὐ σημεῖ' ἔχων
 ὑβρισμέν', ἀλλὰ σωφρόνως ἄσημ' ὅπλα.
 Ὡγύγια δ' εἰς πυλάμαθ' Ἰππομέδων ἄναξ
 ἔστειχ', ἔχων σημεῖον ἐν μέσῳ σάκει, 1130
 στικτοῖς παιόπτην ὄμμασιν δεδουκότα,
 τὰ μὲν ξὺν ἄστρων ἐπιτολαῖσιν ὄμματα
 βλέποντα, τὰ δὲ κρύπτοντα θυνόντων μέτα,
 ὥς ὕστερον θανόντος εἰσορᾶν παρῆν.

1121. Cf. *Æn.* xi. 601. *tum late ferreus hastis Horret ager.*

1122. "ἔκγονος Ald. in opposition to the greater part of the Mss." *Porson.* Cf. *Blomf. Ag.* 365.

1128. ὑβρισμένα Schol. οὐκ ἔχων ἐπὶ τῇ ἀσπίδι σημεῖα ὑπερήφανα καὶ μετὰ ἀλαζονείας, ὡς τὰ Καπανέως. καὶ παρ' Αἰσχύλῳ (*S. c. Th.* 588.) τοιαῦθ' ὁ μάντις, ἀσπίδ' εὐκυκλον νέμων, Πάγχαλκον, ἥνθα· σῆμα δ' οὐκ ἐπὶ ἡν κύκλῳ. "A thing is sometimes said ὑβρίζεσθαι, which is subjected to the wantonness of luxury: in *Xen. Cyr.* ii. p. 56. a plain garment, not gaudy with purple, gold, and the like, is said to be οὐδέν τι ὑβρισμένη: whence τὰ ὑβρισμένα is interpreted τὰ ἔγαν πολυτελεῆ: *Ælian.* V. H. i. 31." *Viger's Idioms,* p. 103. ed. *Seager.*

1130. "ἔστεικ' Ald. ἔστειχ' membr. and ten other Mss." *Porson.*

1131. πανόπτην, *Argus*: *Ovid. Met.* i. 625. *Centum luminibus cinctum caput Argus habebat: Inde suis vicibus capiebant bina quietem: Cetera servabant, atque in statione manebant.* He is called by *Æschylus S. c. Th.* 585. τὸν μυριαπὸν βούταν: πανόπτης

ibid. 91. is an adj.: καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ. In our passage it seems to require a capital.

στικτοῖς, Schol. τοῖς ἐμπεποικιλμένοις. *Valck.* objects to this use of the word: 'non enim στικτοὶ ejus oculi, sed ipse στικτὸς propter oculos, ut pavonis cauda; quo poëtæ oculos illius retulere.' *Virgil* attributes the same device to the shield of *Turnus*: *Æn.* vii. 790. *At levem clypeum sublati cornibus Io Auro insignibat, jam setis obsita, jam bos, (Argumentum ingens) et custos virginis Argus.*

1133. κρύπτοντα, for κρυπτόμενα: *Soph. El.* 825. ταῦτ' ἐφορῶντες Κρύπτουσιν ἐκῆλοι: *Cæd. T.* 967. ὁ δὲ θανὼν κεύθει κάτω γῆς. See *Hec.* 906. *Med.* 106. *Matth. Gr. Gr.* § 496.

1134. "The two former verses *Valck.* is almost inclined to suspect, although acknowledged by *Eust.* II. B. p. 182, 29=138, 25. but this one he decides to be spurious, as well as another 1149. To me both seem undoubtedly necessary to be retained." *Porson.* With θανόντος understand αὐτοῦ, i. e. Ἰππομέδοντος, and see v. 68.

- Ὅμολαισιν δὲ τάξιν εἶχε πρὸς πύλαις 1135
 Τυδεὺς, λέοντος δέρος ἔχων ἐπ' ἀσπίδι
 χαίτη πεφρικός· δεξιᾷ δὲ λαμπάδα
 Τιτὰν Προμηθεὺς ἔφερεν ὥς, πρήσων πόλιν.
 ὁ σὸς δὲ Κρηναίαισι Πολυνείκης πύλαις
 Ἄρην προσῆγε· Ποτνιαδες δ' ἐπ' ἀσπίδι 1140
 ἐπίσημα πῶλοι δρομάδες ἐσκίρτων φόβῳ,
 εὖ πως στρόφιγξιν ἔνδοθεν κυκλούμεναι
 πόρπαχ' ὑπ' αὐτὸν, ὥστε μαίνεσθαι δοκεῖν.
 ὁ δ' οὐκ ἔλασσον Ἄρεος εἰς μάχην φρονῶν,
 Καπανεὺς προσῆγε λόχον ἐπ' Ἡλέκτραις πύλαις.
 σιδηρονῶτοισ δ' ἀσπίδος τύποις ἐπὴν 1146
 γίγας ἐπ' ὤμοις γηγενῆς ὅλην πόλιν
 φέρων, μοχλοῖσιν ἐξανασπάσας βία,

1136. "δέρas in R. in M. as an emendation; also probably Cant. But δέρος Eust. Il. Δ. p. 473, 5. 485, 5= 360, 22. 369, 43. See Med. 5. Again ἀσπίδι membr. J. as Brunck has edited, who below 1140. edits ἐπ' ἀσπίδος from conjecture." Porson.

1138. "Thus Musgr. has correctly punctuated, for ἔφερεν, ὥς." Porson. From this opinion Scholef. reasonably dissents: 1. Because ὥς is more elegant than otherwise before πρήσων, as below, 1171.: and 2. Because, if this construction were admitted, Tydeus alone of all the chiefs (except Amphiarus, in whose case it is easily accounted for) would carry ἄσημα ὄπλα; for which no good reason can be assigned. It seems therefore better to understand the words as referring to a figure of Prometheus on the shield, bearing a torch, ὥς πρήσων πόλιν. This opinion is confirmed by a reference to the description of the shield of Capaneus, Æsch. S. c. Th. 428. ἔχει δὲ σῆμα, γυμνὸν ἄνδρα πυρφόρον, φλέγει δὲ λαμπὰς διὰ χερῶν ὠπλισμένῃ· Χρυσοῖς δὲ φωνεῖ γράμμασιν, πρήσων πόλιν. Soph. Œd. C. 56. ἐν δ' ὁ πυρφόρος θεὸς

Τιτὰν Προμηθεύς.

1140. Virg. G. iii. 267. quo tempore Glauci Potniades malis membra absumsere quadrigæ. Consult Lempriere's Class. Dict.

1142. "στρόφιγξ γ' Ald. and a portion of the Mss." Porson. Schol. ταῖς ἡνίαις, καθὰ δι' αὐτῶν στρέφεται τὸ ἄρμα.

1143. πόρπακα, Schol. τὸ κατὰ μέσον τοῦ ὄπλου ὑπὸ τὸ τοῦ ὀμφαλοῦ κόιλωμα, δι' οὗ καὶ βασανίζεται (leg. βαστάζεται) τὸ ὄπλον, i. e. a ring or thong under the boss through which the arm is inserted in carrying the shield.

ὥστε μ. δ. Musgrave compares Statius Theb. x. 653. Ipsa insanire videtur Sphinx galeæ custos.

1147. γίγας—γηγ.: cf. 127. γίγαντι γηγενέτα προσόμοιος.

1148. "I could scarcely refrain from embracing βάθρων, the reading of the Ms. J. for βία: the codex Augustanus had it also, as is evident from the scholion, which ought to be referred to this part, but which Valck. has connected with 1186=1195. Βάθρων. τῶν θεμελίων καὶ τῶν βάσεων." Porson.

ὑπόνοιαν ἡμῖν, οἷα πείσεται πόλιν.
 ταῖς δ' ἐβδόμαις Ἄδραστος ἐν πύλαισιν ἦν, 1150
 ἑκατὸν ἐχίδναις ἀσπίδ' ἐκπληρῶν, γραφὴν
 ὕδρας ἔχων λαιοῖσιν ἐν βραχίουσιν,
 Ἀργεῖον αὐχην· ἐκ δὲ τειχεῶν μέσων
 δράκοντες ἔφερον τέκνα Καδμείων γνάθοις.
 παρῆν δ' ἐκάστου τῶνδ' ἐμοὶ θεάματα, 1155
 ξύνθημα παραφέροντι ποιμέσιν λόχων.
 καὶ πρῶτα μὲν τόξοισι καὶ μεσαγκύλοις
 ἐμαρνάμεσθα, σφενδόναις θ' ἐκηβόλοις,
 πέτρων τ' ἀραγμοῖς· ὥς δ' ἐνικῶμεν μάχῃ,

1150. "ταῖς δ' ἐβδόμαις. Concerning the seven gates of Thebes, the five principal authors, Æschylus, Euripides, Apollodorus, Pausanias, Statius, (for I pay no regard to Hyginus,) do not give quite the same account. The greatest difficulty is in Apollodorus, who plainly makes a distinction between the *Ogygiæ portæ* and the *Oncaïdæ*. Hesychius' authority is to the effect that the *Ogygiæ portæ* and the *Oncaïdæ* were the same: Ὀγκας Ἀθήνας· τὰς Ὀγγυγίας πύλας λέγει. Æschylus (S. c. Th. 483.) mentions the *Oncaïdæ*, not the *Ogygiæ*; Euripides, Pausanias, and Statius, the *Ogygiæ*, not the *Oncaïdæ*. The *Neitæ*, which Apollodorus omits, all the rest have. Suppose we come to this conclusion, that Pausanias first wrote τὰς Ὀγγυγίας ἢ Ὀγκαῖδας, then τὰς Νηίτας in its place, but that Ὀγκαῖδας being omitted, and afterwards restored in the margin, forced out the other word from its position? Besides *Hebdomæ* is not a proper name of the gates; but Æschylus and Euripides, six gates being expressly mentioned, passed by the last without notice. This is the remainder of the Scholium, which I have quoted on v. 1148. τινὲς δὲ φασὶ τὰς εὐδόμους πύλας τῆς Βοιωτίας καλεῖσθαι ἀπὸ Βοιωτοῦ, τοῦ Ποσειδῶνος καὶ τῆς σοφῆς Μελανίπης, ἀφ' οὗ πᾶσα ἡ Βοιω-

τία ἐκλήθη. Read τὰς ἐβδόμας πύλας Βοιωτίας καλεῖσθαι. This being premised, I arrange the names of the gates in this order: 1. Προϊτίδες. 2. Ἥλεκτραι. 3. Νηίται. 4. Ὀγκαῖδες ἢ Ὀγγυγίαι. 5. Βορραῖαι ἢ Ὑψίσται ἢ Βοιώται. 6. Ὀμολαῖδες. 7. Κρηναῖαι ἢ Διρκαῖαι." Porson.

1151. "γραφὴν for γραφῇ is Valck.'s emendation. Thus also the Ms. J. ἦ being written above." Porson.

1152. Virg. Æn. vii. 657. clypeoque, insigne paternum, Centum angues, cinctamque gerit serpentibus hydram.

1156. "παρφέροντι Aldus and a few Mss. πρὸς φέροντι K." Porson.

ποιμέσιν i. e. στρατηγοῖς: Eur. Suppl. 675. ποιμένες δ' ὕχων Τετραδῶν κατῆρχον ἐντεῦθεν μάχης.

1157. μεσαγκύλοις Schol. τοῖς ἀκοντοῖς, διὰ τὸ κατὰ μέσον τοῦ ξύλου τὰ ἀκόντια ἀγκύλον τι καὶ κοῖλον ἔχειν, ὥς ἂν ἐρείδεται ἡ χεὶρ τοῦ πέμποντος. Androm. 1122. πόλλ' ὁμοῦ βέλη, Οἶστοι, μεσάγκυλ', ἔκλυτοί τ' ἀμφώβολοι. The derivation is more probably from ἀγκύλη, the *thong by which the javelin was hurled*, sometimes used for the *javelin itself*: Orest. 1484. ὁ μὲν πέτρους, ὁ δ' ἀγκύλας, Ὁ δὲ ξίφος πρόκωπον ἐν χερσὶν ἔχων.

1158. "ἐκαβόλοις Aldus, who is too profuse of Doric forms." Porson.

ἔκλαγξε Τυδεὺς, καὶ σὸς ἐξαίφνης γόνος· 1160
 ὦ τέκνα Δαναῶν, πρὶν κατεξάνθαι Βολαῖς,
 τί μέλλετ' ἄρδην πάντες ἐμπίπτειν πύλαις,
 γυμνῆτες, ἵππεῖς, ἀρμάτων τ' ἐπιστάται;
 ἡχῆς δ' ὅπως ἤκουσαν, οὔτις ἀργὸς ἦν,
 πολλοὶ δ' ἐπιπτον κρᾶτας αἵματούμενοι· 1165
 ἡμῶν τ' ἐς οὔδας εἶδες ἂν πρὸ τειχέων
 πυκνοὺς κυβιστητῆρας ἐκνενευκότας·
 ξηρὰν δ' ἔδευον γαῖαν αἵματος ροαῖς.
 ὁ δ' Ἀρκὰς, οὐκ Ἀργεῖος, Ἀταλάντης γόνος,
 Τυφῶς πύλαισιν ὥς τις ἐμπεσὼν, βοᾷ 1170
 πῦρ καὶ δικέλλας, ὥς κατασκάψων πόλιν.
 ἀλλ' ἔσχε μαργῶντ' αὐτὸν ἐναλίου θεοῦ
 Περικλύμενος παῖς, λαῶν ἐμβαλὼν κάρη
 ἀμαξοπληθῇ, γεῖσ' ἐπάλξεων ἄπο·

1161. κατεξάνθαι: cf. Med. 1026. Soph. Aj. 726. πέτροισι—καταξανθεῖς.

1163. "The conjunction, which Valck. wishes to be omitted, is wanting in the Ms. J." Porson.

1164. "ἀργὸς οὔτις ἦν Ald. contrary to most Mss." Porson. "Ὅπως in relation to time, occurs again 1469. See Hoogev. p. 134. Seager.

1166. "ἡμῶν δ' Ald.: more Mss. otherwise. Again ἐκνενευκότας for ἐκπεπνευκότας, is a conjecture of Markland on Suppl. 692. which is approved of by Valck. on Hipp. 822. and by Brunck." Porson. Κυβιστητῆρες, tumblers, a term first applied in derision by Homer, Il. Π. 745. *Ω πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὡς βρεῖα κυβιστᾶ· 750. *Ἡ βὰ καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν: cf. 742. ὁ δ' ἄρ', ἀρνευτῆρι ἰοικῶς, Κάππεσ' ἀπ' εὐεργέος δίφρου, like a diver. Eur. Suppl. 693. τῶν δὲ, θραυσθέντων δίφρων, εἰς κρᾶτα πρὸς γῆν ἐκκυβιστούντων βλα.

1169. Eur. Suppl. 900. παῖς Παρ-

θενοπαῖος, εἶδος ἐξοχώτατος, Ἀρκὰς μὲν ἦν· ἐλθὼν δ' ἐπ' Ἰνάχου ροαῖς, Παιδεύεται κατ' Ἀργος: 906. Λόχοις δ' ἐνεστῶς, ὥσπερ Ἀργεῖος γεγῶς, Ἥμυνε χάρα. Æsch. S. c. Th. 543. παῖς Παρθενοπαῖος Ἀρκὰς· ὁ δὲ τοιοῦδ' ἀνὴρ Μέτοικος, Ἀργεῖ δ' ἐκτίνων καλὰς τροφὰς, Πύργοις ἀπειλεῖ τοῖσδ' ἂ μὴ κρᾶνοι θεός.

1170. βοᾷ Schol. ἀνεβόησε φωνῇ μεγάλῃ, πῦρ καὶ δικέλλας αἰτῶν.

1171. "δικέλλας Grotius, the Leyden Mss., and others probably for δικέλλαν. Also κατασκάψω King from Mss., but the other reading is better." Porson. Cf. 1138.

1172. ἔσχε, stopped, checked: cf. 1212. for κατέχω, Bacch. 555. φονίου δ' ἀνδρὸς ὕβριν κατάσχεσ.

"Ἐνναλίου L. Again 1178. Μαινάλου χθόνα as a var. reading, Schol. August." Porson.

1174. Cf. Orest. 1585. ἡ τῷδε θριγκῷ κρᾶτα συνθραύσω σέθεν, Ῥήξας παλαιὰ γεῖσα, τεκτόνων πόνον. Γεῖσσα,

- ξανθὸν δὲ κρᾶτα διεπάλυνε, καὶ ῥαφὰς 1175
 ἔρρηξεν ὀστέων, ἄρτι δ' οἴνωπὸν γένυν
 καθημάτωσεν· οὐδ' ἀποίσεται βίον
 τῇ καλλιτόξῳ μητρὶ, Μαινάλου κόρη.
 ἐπεὶ δὲ τάσδ' ἐσεῖδεν εὐτυχεῖς πύλας,
 ἄλλας ἐπήει παῖς σὸς, εἰπόμεν δ' ἐγώ. 1180
 ὅρῳ δὲ Τυδέα καὶ παρασπιστὰς πυκνοὺς
 Αἰτωλίσιν λόγχαισιν εἰς ἄκρον στόμα
 πύργων ἀκοντίζοντας, ὥστ' ἐπάλξεων
 λιπεῖν ἐρίπνας φυγάδας· ἀλλὰ νιν πάλιν,
 κυναγὸς ὥσει, παῖς σὸς ἐξαθροίζεται, 1185
 πύργοις δ' ἐπέστησ' αὖθις· εἰς δ' ἄλλας πύλας
 ἡπειγόμεσθα, τοῦτο παύσαντες νοσοῦν.
 Καπανεὺς δὲ, πῶς εἴποιμ' ἂν, ὥς ἐμαίνετο·
 μακραύχενος γὰρ κλίμακος προσαμβάσεις
 ἔχων ἐχώρει, καὶ τοσόνδ' ἐκόμπασε, 1190
 μὴδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς,
 τὸ μὴ οὐ κατ' ἄκρων περγάμων ἐλεῖν πόλιν.

the eaves. Cf. Virg. *Æn.* ii. 445. Dardanidæ contra turres ac tecta domorum Culmina convellunt.

1175. διεπάλυνε, *smashed, crushed, ground to powder*, from πάλη, *flour, small dust*.

1178. Schol. οὐδὲ ἐπάξει ἑαυτὸν ζῶντα τῇ ἑαυτοῦ μητρὶ τῇ Ἀταλάντῃ κόρῃ τοῦ Μαινάλου, ἡγουν τῇ περὶ τὸ Μαίναλον διατριβοῦσῃ.

1182. "Αἰτωλοῖσιν Ald. Αἰτωλίσιν (or without ν) Grot. and many Mss." Porson. Valck. observes that the tragedians are partial to feminine forms like Αἰτωλῖς. See above, v. 140.

εἰς ἄκρον στ., *the highest ridge or edge*, as στόμα μαχαίρας, στρατοῦ, πολέμου, &c. Statius *Theb.* x. 522. pars ad fastigia missas Exultant hæsisse faces.

1183. ὥστε φυγάδας λιπεῖν ἐρ. ἐπ.,

so that the flying troops left the heights of the ramparts. Eur. *El.* 210. οὐρείας ἂν ἐρίπνας.

1184. νιν for αὐτοῦς: this pronoun is found in Pindar and the tragedians, and is of all genders and numbers. See Matth. Gr. Gr. § 146.

1187. τοῦτο παύσαντες ν., *having stopped this mischief*: cf. 1113. Med. 715.

1191. Thus Capaneus is represented as threatening in *Æsch.* S. c. Th. 423. θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν, Καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς Ἔριν πέδῳ σκῆψασαν ἐκποδῶν σχεθεῖν: and again in Eur. *Suppl.* 498. ὤμοσεν πόλιν Πέρσειν, θεοῦ θέλοντος, ἣν τε μὴ θέλῃ.

1192. τὸ μὴ οὐ—ἐλεῖν. "The infinitive is put with the accus. of the article for the gen. Soph. *Antig.* 778. τεύ-

καὶ ταῦθ' ἄμ' ἡγόρευε, καὶ πετρούμενος
 ἀνείρφ', ὑπ' αὐτὴν ἀσπίδ' εἰλίξας δέμας,
 κλίμακος ἀμείβων ξέστ' ἐνῆλάτων βάθρα. 1195
 ἤδη δ' ὑπερβαίνοντα γέῃσα τειχέων
 βάλλει κεραυνῷ Ζεὺς νιν· ἐκτύπησε δὲ
 χθών, ὥστε δεῖσαι πάντας· ἐκ δὲ κλιμάκων
 ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη,
 κόμαι μὲν εἰς Ὀλυμπον, αἶμα δ' εἰς χθόνα, 1200
 χεῖρες δὲ καὶ κῶλ', ὥς κύκλωμ' Ἰξίονος,
 εἰλίσσεται· εἰς γῆν δ' ἔμπυρος πίπτει νεκρός.

ζεται τὸ μὴ θανεῖν. After ἔχειν, *to withhold*, ἔχασθαι, *to withhold one's self*. Soph. Œd. T. 1387. οὐκ ἂν ἐσχόμεν Τὸ μὴ ποκλείσαι τοῦμὸν ἄθλιον δέμας. Herod. v. 101. τὸ μὴ λεηλατῆσαι σφεας ἔσχε τόδε." Matth. Gr. Gr. § 542. obs. 3.

κατ' ἄκρων π. ἐλείν π. "Schol. τὸ παρὰ πεζῷ λόγῳ κατάκρας, vel κατ' ἄκρας. Thuc. iv. 112. Βρασίδας—ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο, βουλόμενος κατ' ἄκρας καὶ βεβαίως ἐλείν αὐτήν. Hom. Il. O. 577. κατ' ἄκρης Ἴλιον αἰπεινὴν ἐλέειν. Herod. vi. 20. αἰρέουσι κατ' ἄκρης. Hesychn. κατ' ἄκρας ἐλείν, τὸ ἐξ ἐφόδου καὶ τὸ αἰφνίδιον: (this explanation belongs rather to κατὰ κράτος.) Salust. vi. pugnandoque capere." Valck. Æsch. Choëph. 679. κατ' ἄκρας ἐνθάδ' ὥς πορθοῦμεθα: Blomf. compares Virg. Æn. ii. 290. ruit alto a culmine Troja: 603. sternitque a culmine Trojam.

1193. καὶ ταῦθ' ἄμ' ἦγ., καὶ κ. τ. λ. "The Attics would generally write, καὶ ταῦθ' ἅμα λέγων, ἀνείρπε. Eur. Bacch. 1080. καὶ ταῦθ' ἄμ' ἡγόρευε, καὶ πρὸς οὐρανὸν, Καὶ γαῖαν ἐστήριξε φῶς σεμνοῦ πυρός. Electr. 788. Καὶ ταῦθ' ἄμ' ἡγόρευε, καὶ χερὸς λαβὼν Παρῆγεν ἡμᾶς." Valck.

1194. "Stat. Theb. x. 843. Ille nec ingestis, nec terga sequentibus usquam Detrahitur telis; vacuoque sub aëre pendens, Plana velut terra certus vestigia ligat, Tendit, et ingenti subit occurrente ruina. Virg. Æn. ii. Eurip. Phœn.

443. Hærent parietibus scalæ, postesque sub ipsos Nituntur gradibus, clypeosque ad tela sinistris Protecti obijciunt, prensant fastigia dextris." Valck.

1195. ἀμείβων. Stat. Theb. x. 843. Dixit et ulterno captiva in mœnia gressu Surgit ovans.

ἐνῆλάτων Schol. ἀμείβων, ἤγουν διερχόμενος, τὰ ξεστὰ βάθρα, ἤγουν τὰς ξυστὰς βαθμίδας τῶν ἐνῆλάτων τῆς κλίμακος, τουτέστι τῶν ὀρθῶν ξύλων, ἐφ' οἷς πεπήγασιν αἱ βαθμίδες. Eur. Suppl. 729. εἰς ἄκρα βῆναι κλιμάκων ἐνῆλατα. Hipp. 1229. σύριγγές τ' ἄνω Τροχῶν ἐπήδων, ἀξόνων τ' ἐνῆλατα, where Monk renders it by the *linch-pins*. Eustathius on the contrary defines ἐνῆλατα to be the same as βάθρα or βαθμίδας, αἱ ἐνελέλονται τοῖς ὀρθοῖς ξύλοις: and this opinion is confirmed by the passages quoted above. We shall therefore, I think, more correctly consider ἐνῆλατα as the *steps* of the ladder, which are driven into (ἐνελέλονται) the upright pieces, and ξέστ' ἐνῆλάτων βάθρα, the *smooth footing of the steps*, as a periphrasis for ξέστ' ἐνῆλατα: also in Hipp. l. c. ἀξόνων ἐνῆλατα may denote the *spokes*.

1196. Cf. Virg. Æn. vi. 592. of Salmoneus, "At pater omnipotens densa inter nubila telum Contorsit, non ille facies, non fumea tædis Lumina, præcipitemque immani turbine adagit." Soph. Antig. 134.

1199. ἐσφ. χωρὶς ἄλλ. Schol. ὥς

ὥς δ' εἶδ' Ἀδραστος Ζῆνα πολέμιον στρατῷ,
ἔξω τάφρου καλεῖσεν Ἀργείων στρατόν.

οἱ δ' αὖ παρ' ἡμῶν δεξιὸν Διὸς τέρας 1205

ιδόντες, ἐξήλαυνον ἄρμάτων ὄχους
ἱππεῖς, ὀπλῖται, κεῖς μέσ' Ἀργείων ὄπλα
ξυνῆψαν ἔγχη· πάντα δ' ἦν ὁμοῦ κακὰ·
ἔθνησκον, ἐξέπιπτον ἀντύγων ἅπο·

τροχοὶ τ' ἐπήδων, ἄξονές τ' ἐπ' ἄξοσι· 1210

νεκροὶ δὲ νεκροῖς ἐξεσαρρεύονθ' ὁμοῦ.

πύργων μὲν οὖν γῆς ἐσχομεν κατασκαφὰς

εἰς τὴν παροῦσαν ἡμέραν· εἰ δ' εὐτυχῆς

ἔσται τὸ λοιπὸν ἥδε γῆ, θεοῖς μέλει.

Χο. καλὸν τὸ νικᾶν· εἰ δ' ἀμείνον' οἱ θεοὶ 1215

γνώμην ἔχουσιν, εὐτυχῆς εἴην ἐγώ.

Ιο. καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει·

παῖδές τε γὰρ μοι ζῶσι, κακπέφευγε γῆ·

ἀπὸ σφενδόνης ἐχωρίζετο τὰ μέλη αὐ-
τοῦ ἀπ' ἀλλήλων.

1204. "στρατῷ having immediately
preceded, Brunck prefers Ἀργείων ὄ-
πλα, which however is repeated in
1207." Porson.

1206. "Brunck has adopted ὄχοι,
the conjecture of Musgr. ὀπλῖται τ'
eis Scal." Porson. ἄρμάτων ὄχους is
a periphrasis for ἄρματα, of which we
meet with an instance in Eur. Hipp.
1161. οἰκεῖος αὐτὸν ὤλεσ' ἄρμάτων
ὄχος: also in Suppl. 662. ἄρμάτων
ὀχήματα. See Hec. 298.

1210. "τροχοὶ δ' M." Porson. Cf.
Hipp. 1229. ξύμφυρτα δ' ἦν ἅπαντα·
σύριγγές τ' ἄνω τροχῶν ἐπήδων, ἄξωνων
τ' ἐνήλατα. Xen. Cyr. vii. 1, 32. ὑπὸ
τῶν παντοδαπῶν σφωρεμμάτων ἐξαλλομέ-
νων τῶν τροχῶν.

1211. Cf. 895. Lucret. vi. 1261.
Confertos ita acervatim mors accumu-
labat. Virg. Geo. iii. 556. Jamque
catervatim dat stragem.

1212. ἐσχομεν Schol. διεκωλύσαμεν,
we have hindered: cf. 1172.

1214. "After this line Scaliger

adds, undoubtedly from a Ms.: καὶ νῦν
γὰρ αὐτὸν (leg. αὐτὴν) δαιμόνων ἔσωσέ
τις." Porson.

1216. "ἔχοιεν Ald. without mean-
ing: ἔχουσιν almost all Mss." Por-
son.

εὐτυχῆς εἴην ἐγώ, may my lot be
fortunate! cf. 1599. εἴη δ' εὐτυχέ-
τερος βίος. Potter's translation runs
thus: "should the Gods conceive
kinder intents, I too should share the
joy:" but this would require ἂν εἴην in
the Greek. These 'kinder intents' the
Paraphrast explains to be, τὸ φιλίαν
ἐμβαλεῖν τοῖς νεκροῖς: but the Schol.
with more probability comments thus:
εἰ οἱ θεοὶ τὰ δίκαια κρίνουσι, καὶ συμβῇ
ἀπολέσθαι τοὺς Θηβαίους: whence
ἀμείνονα γνώμην must be understood
to mean only a different judgment, one
over which mortals can exert no con-
trol. Similar is the use of κρείσσων
in Eur. Hec. 605. ναυτικὴ τ' ἀναρχία
Κρείσσων πυρός.

1218. "κακπέφευγε Ald. M. R.;
καὶ πέφευγε King. ex Mss. certe; sic
enim C. D. L. Leid. pr. κακπέφευγε

Κρέων δ' ἔοικε τῶν ἐμῶν νυμφευμάτων,
τῶν τ' Οἰδίου δύστηνος ἀπολαῦσαι κακῶν, 1220

παιδὸς στερηθεὶς, τῇ πόλει μὲν εὐτυχῶς,
ἰδίᾳ δὲ λυπρῶς· ἀλλ' ἀνελθέ μοι πάλιν,
τί τὰπὶ τούτοις παῖδ' ἐμῷ δρασεῖετον;

Αγ. ἔα τὰ λοιπὰ, δεῦρ' αἰεὶ γὰρ εὐτυχεῖς.

Ιο. τοῦτ' εἰς ὑποπτον εἶπας· οὐκ ἔατέον. 1225

Αγ. μεῖζόν τι χρήξεις, παῖδας ἢ σεσσωμένους;

Ιο. καὶ τὰπίλοιπὰ γ' εἰ καλῶς πράσσω, κλύειν.

Αγ. μέθες μ' ἔρημος παῖς ὑπασπιστοῦ σέθεν.

Ιο. κακόν τι κεύθεις, καὶ στέγεις ὑπὸ σκότῳ.

Αγ. οὐκ ἂν γε λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κακά. 1230

Grot. Cant. J. K. Flor. Leid. sec. μνηστευμάτων Cant." Porson.

1220. ἀπολαῦσαι: this verb is used in a general sense, *to suffer the consequences, reap the fruits, good or bad.* Il. O. 17. οὐ μὰν οἶδ' εἰ αὐτε κακορῥαφίης ἀλεγεινῆς Πρώτῃ ἐπαύρηαι, καὶ σὲ πληγῆσιν ἱμάσσω, *whether you will first enjoy the fruits of your artifices*, i. e. suffer for. See the note on the use of κερδαίνω, Hec. 516. Matth. Gr. Gr. § 361.

1223. δρασεῖετον Schol. ἐπιθυμοῖσι δρᾶσαι, παρασκευάζονται. See Med. 92. These verbs are formed from the fut. of the simple verbs, and correspond to those terminating in *rio* in Latin, *parturio, esurio*, &c. which are derived from the fut. participles *parturus, esurus*. There are scarcely twenty of this class to be found in Greek, according to Valck.

1224. "To the instances cited at Orest. 1679. add Plato Polit. p. 177, l. Ald. 130, 21. Baso. 292. C. HSt. 551. B. Frft. 184. E. Lamar. Aristides iii. p. 723. ed. Canter. ii. p. 420. Jebb." Porson. These instances relate to the use of δεῦρο in reference to *time*, it being properly an adv. of *place*: see Med. 668.

1226. "ἢ παῖδας Aldus. Grotius with most Mss. παῖδας ἢ." Porson.

1227. "Kal and γε are usually separated by some other word or words. Their use is in superadding something of more moment to something of less; not waving or setting aside the latter, as γε alone would do, but amplifying and exaggerating the whole: Menel. Ἑλληνικόν τοι τὸν ὁμόθεν τιμᾶν αἰεὶ. Tynd. Καὶ τῶν νόμων γε μὴ πρότερον εἶναι θέλειν: Eur. Or. 481. *yes; and what is more*, &c. q. d. *what you have said is true, but this is no less true, and of still greater importance.* So Phæn. 1227." Hoogew. p. 87. ed. Seager.

1230. "κοῦκ ἂν γε Ald. King has discarded the conjunction, with the sanction of Mss.: οὐκ ἂν σε L. M. R. which might admit of vindication, by understanding σε for σοι, which seems to be the case in Iph. Aul. 814. (οἳ μ' αἰεὶ προσκείμενοι Λέγονσ'), a diphthong before a short vowel being incapable of elision: οὐκ ἂν without γε D. You might also read, were it not too far removed from the common reading, οὐκ ἂν τι—κακόν." Porson. Scholef. would read σε in this line, and retain γε in the next, where he considers it essential to

Ιο. ἦν μή με φεύγων ἐκφύγης πρὸς αἰθέρα.

Αγ. αἰ' αἰ'. τί μ' οὐκ εἴσας ἐξ εὐαγγέλου
φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;
τὰ παῖδε τὰ σὰ μέλλετον τολμήματα
αἰσχιστα, χωρὶς μονομαχεῖν παντὸς στρατοῦ, 1235
λέξαντες Ἀργείοισι Καδμείοισί τε
εἰς κοινόν, οἷον μήποτ' ὤφελον, λόγον.
'Ετεοκλῆς δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεῖς

the sense, and expresses its force thus: *yes, but you shall though, unless, &c.* See Med. 863.

1231. "εἰ Ald. ἦν Valck. with Mss. generally. I have also edited με for γε with Musgr. from Cant. M. R. Scal. Brunck's membr. lib. P. Aristoph. Ach. 178. Δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας. Nub. 167. Ἡ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην. Herod. iv. 23. ὃς ἂν φεύγων καταφύγῃ ἐς τούτους, ὑπ' οὐδενὸς ἀδικέεται. Thus Arch., which Valck. properly approves. Wesseling aptly cites v. 95. Hom. II. E. 81. Xen. Anab. ii. p. 169, 19. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι. In these passages by the simple verb the attempt, by the compound the effect is indicated." Porson. Cf. Med. 1293. "Herod. iv. 132. ἦν μὴ ὄρνιθες γενόμενοι ἀναπτῆσθε ἐς τὸν οὐρανόν, — οὐκ ἀπονοστήσετε ὀπίσω. Eur. Or. 1595. ἦν γε μὴ φύγῃς πτεροῖς. Iph. T. 843. δέδοικα δ' ἐκ χειρῶν με μὴ πρὸς αἰθέρα Ἀμπτάμενος φύγῃ." Valck. Supply λέξεις at the commencement of the line. See Kidd on Horace Serm. ii. 7, 115.

1232. ἐξ εὐαγγ. φ., *after my good news*: on this use of the prep. see Hec. 903, 1142. Med. 1180. Livy i. 16. Postquam ex tam turbido die serena et tranquilla lux rediit.

1233. ἀλλὰ (κελεύεις) μην. κ. "Sometimes the infin. requires a word to be supplied which is the opposite to the preceding one, as Herod. vii. 104. ὁ νόμος — ἀνώγει τωῦτ' αἰεὶ, οὐκ ἔων φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης,

ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατεῖν ἢ ἀπόλλυσθαι, sc. κελεύων, the contrary το οὐκ ἔων, as Cic. Fin. ii. 21, 68. Comp. Herod. vii. 143. Thuc. iv. 9." Matth. Gr. Gr. § 534. Soph. (Ed. T. 241. τὸν ἀνδρ' ἀπαυδῶ τοῦτον, — Μῆτ' εἰσδέχεσθαι, μήτε προσφωνεῖν τινά, — Ὡθεῖν δ' ἀπ' οἴκων πάντας, sc. κελεύω. Eur. Orest. 890. Οὗτος κτανεῖν μὲν οὔτε σ', οὔτε σύγγονον Εἴα, φυγῇ δὲ ζημιούντας εὖσεβεῖν. Here Elmsl. quotes the first Ep. to Tim. iv. 3. κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ Θεὸς ἐκτίσεν εἰς μετάληψιν μετ' εὐχαριστίας, where the ellipsis is thus supplied in our Translation: 'forbidding to marry, and commanding to abstain from meats.'

1234. "Post μέλλετον e vicino τολμῶν supplendum; nisi quis jungenda cœnsuerit μέλλετον — μονομαχεῖν." Valck. The latter method is much to be preferred: *τολμήματα αἰσχιστα* will thus be in apposition to *μονομαχεῖν*: μέλλετον μονομ., ὅ ἐστι τολμ. αἰσχ.: see Hec. 1150. Orest. 1180.

1236. λέξαντες for λέξαντε: see v. 69.

1237. εἰς κοινόν, *in public*: Eur. Or. 764. εἰς κοινὸν λέγειν χρή.

1238. "Ἐτεοκλῆς προὔπηρξ" edd. Ald. Grot. Musgr.: but Ἐτεοκλῆς, which the metre requires, is found in C. Cant. K. M. R. and doubtless others. Again προὔπηρξ does not admit a crasis, as Aldus seems to have supposed, but forms an anapest; nor do I believe that this compound was in existence at this period; at least it

πύργου, κελεύσας σῖγα κηρύξαι στρατῶ·
 ἔλεξε δ', ὧ γῆς Ἑλλάδος στρατηλάται, 1240
 Δαναῶν τ' ἀριστεῖς, οἵπερ ἤλθειτ' ἐνθάδε,
 Κάδμου τε λαὸς, μήτε Πολυνείκους χάριν
 ψυχὰς ἀπεμπολᾶτε, μήθ' ἡμῶν ὕπερ.
 ἐγὼ γὰρ αὐτὸς, τόνδε κίνδυνον μεθεῖς,
 μόνος ξυνάψω ξυγγόνῳ τῷ μῶ μάχην· 1245
 καὶ μὲν κτάνω τόνδ', οἶκον οἰκῆσω μόνος,
 ἡσώμενος δὲ τῷδε παραδάσω μόνῳ.
 ὑμεῖς δ' ἀγῶν' ἀφέντες, Ἀργεῖοι, χθόνα

is no where extant in the Attic poets. Read therefore with most Mss. δ' ὑπῆρξ', which Valck. first restored. For ἀπ' some Mss. have ἐπ', but the received reading is better." *Porson*. Cf. 1023. "Verbs which by their nature express rest, are often made to show motion by means of the prepositions ἀπὸ and ἐκ, because an action is at the same time implied, to which the motion properly belongs. *Soph.* Antig. 411. καθήμεθ' ἄκρων ἐκ πάγων ὑπῆναι, because the idea of lying in ambush to watch, κατασκοπεῖν, is understood in καθῆσθαι, with which is connected the direction of the eyes to another place. In the following passages, Il. E. 153. "Ἦρῃ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι Στᾶσ' ἐξ Οὐλύμποιο ἀπὸ ρίου. *Eur. Tro.* 527. ἀνὰ δ' ἐβόασεν λεῶς Τρωάδος ἀπὸ πέτρας σταθεῖς. *Phœn.* 1238. Ἐτεοκλῆς δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεῖς Πύργου, sc. λέγειν ἐς κοινόν, the verbs remain which have properly the construction with ἐκ or ἀπὸ, although they must be taken immediately after the v. ἵστασθαι." *Matth. Gr. Gr.* § 596. c.

1239. Schol. κελεύσας τοῖς κήρυξι σιγὴν κηρύξαι τῷ λαῷ. *Eur. Heracl.* 830. ἐπεὶ δ' ἐσήμην' ὕρθιον Τυρσηνικῇ Σάλπιγγι, sc. ὁ σαλπικτῆς.

1241. "ἀριστῆς here and below, 1260. *Brunck* has edited from the membr. Several Mss. and *Scaliger* add the conjunction." *Porson*.

1245. "Brunck has admitted μόνῳ, which Valck. conjectured. I prefer the other conjecture alluded to by Valck., μόνῳ for τῷ μῶ: [*Heracl.* 807. ἐμοὶ μόνος μόνῳ Μάχην ξυνάψας:] for although αὐτὸς is often put for μόνος, (493. 1774.) yet αὐτὸς μόνος is no tautology. Besides *Eurip.* has designedly repeated this word; for again 1247. *Brunck* has well restored μόνῳ from his *membrana*, which reading *Scaliger's* copy also afforded, in the place of πόλιν, or, as the Mss. Cant. Flor. have it, πάλιν. *Euripides* amuses himself similarly with the word ἀδικῶ and its derivatives, in *Orest.* 638. also with κακὸς *Alcest.* 713. *Valckenaer* well explains the participle μεθεῖς by ῥίψας." *Porson*. *Eur. Rhes.* 154. ἐγὼ πρὸ γαίης τόνδε κίνδυνον θέλω ῥίψας κατόπτης ναὺς ἐπ' Ἀργείων μολεῖν: here, as Valck. remarks, μεθεῖς would afford the same sense: (*having set at nought, set light by this danger:*) that the verbs are allied in signification is apparent from *Eur. Hipp.* 356. ῥύψω, μεθήσω σῶμα: and *Hel.* 1412. μεθεῖναι σῶμ' ἐς οἶδμα πόντιον. *Photius*: κίνδυνον ἀναρρῖψαι λέγουσι, μεταφέροντες ἀπὸ τῶν κύβων: to run a risk, to stand the hazard of the die.

1248. "Ἀργεῖον *Ald.* and several Mss. Some Ἀργείων. Ἀργεῖον *R.* Ἀργεῖοι *Brunck* from the membr. and thus *Scaliger*." *Porson*.

νείσεσθε, βίοτον μὴ λιπόντες ἐνθάδε,
 Σπαρτῶν τε λαὸς ἄλις, ὅσος κείται θανάων. 1250
 τοσαῦτ' ἔλεξε· σὸς δὲ Πολυνείκης γόνος
 ἐκ τάξεων ᾠρουσε, κἀπήνει λόγους.
 πάντες δ' ἐπερρόθησαν Ἀργεῖοι, τάδε,
 Κᾶδμου τε λαὸς, ὡς δίκαι' ἡγούμενοι.
 ἐπὶ τοῖσδε δ' ἐσπείσαντο, κὰν μεταιχμίοις 1255
 ὄρκους ξυνῆψαν ἐμμένειν στρατηλάται.
 ἦδη δ' ἔκρυπτον σῶμα παγγχάλκοις ὅπλοις
 δισσοὶ γέροντος Οἰδίπου νεανίαι·
 φίλοι δ' ἐκόσμου, τῆσδε μὲν πρόμον χθονὸς
 Σπαρτῶν ἀριστεῖς, τὸν δὲ Δαναϊδῶν ἄκροι. 1260
 ἔσταν δὲ λαμπρὰ, χρωῶμά τ' οὐκ ἡλλαξάτην,
 μαργῶντ' ἐπ' ἀλλήλοισιν ἵναι δόρυ.

1249. "Mss. fluctuate between νίσεσθε, as Aldus, νίσσεσθε, νείσεσθε, νείσεσθε. But the last is more agreeable to analogy." *Porson*. Cf. Il. Γ. 74. τοὶ δὲ νέεσθων Ἄργος ἐς ἱππόβοτον. Νέεσθωμι or νείσσωμι is a lengthened form of νέομαι, which has a future sense in the present. See Matth. Gr. Gr. p. 422.

1250. "Valck. considers this verse as spurious: δὲ for τε Ald. and some Mss. Many ὄς for ὅσος: the second Leyden λαῶν for λαός. At the end some have νεκρός: θανάων is omitted in D." *Porson*. See Hec. 278. 394.

1251. "ἔλεξ' ὁ σὸς δὲ Ald.: but several copies omit the article." *Porson*. Hipp. 1045. εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ.

1252. "ᾠρουσε Ald. without the augment, contrary to Mss." *Porson*.

1253. ἐπερρόθησαν: cf. Hec. 551. Orest. 902. Ἐπερρόθησαν δ' οἱ μὲν, ὡς καλῶς λέγοι, Οἱ δ' οὐκ ἐπήμου. The verb is derived from ῥόθος, the dashing of the waves in rowing, and therefore implies a simultaneous shout: hence ἐπὶ ῥόθος, one who rows with another, a helper.

1255. "ἐπὶ τοῖσι δ' Ald. Grot. ἐπὶ τοῖσδ' not a few Mss. But Valck. has properly edited ἐπὶ τοῖσδε δ' from the second Leyden, with which the Ms. M. and, apparently, Cant. a m. pr., agree. A similar error occurs in Orest. 888. and above 638." *Porson*. Ἐπὶ τοῖσδε, on these conditions: see Hec. 715. On the verb σπένδω, see Med. 1137.

1256. "στρατηλάτας Ald. et plures Mss. στρατηλάταις Grot. sed στρατηλάται Leid. uterque et Scaligeri codex." *Porson*. The order is: καὶ στρατ. ξυνῆψαν ὄρκ. ἐν μετ. ἐμμένειν ταῖς σπονδαῖς, to be supplied from ἐσπείσαντο. See Med. 751.

1259. "πρόμαχον χθονὸς J. χθονὸς πρόμον Flor. which in the preceding line for δισσοὶ had οἱ τοῦ from 1379. where on the contrary Scaliger has noted δισσοί." *Porson*.

1261. "χρωῶματ' Ald., which Grotius corrected." *Porson*. Valck. compares Il. N. 279. Τοῦ μὲν γὰρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλη. Τοῦ δ' ἀγαθοῦ οὗτ' ἄρ τρέπεται χρῶς, οὔτε τι λίην Ταρβεῖ.

1262. Muretus, cited by Valck.,

παρεξιώντες δ' ἄλλος ἄλλοθεν φίλων,
 λόγοισι θαρσύνοντες, ἐξηύδων τάδε·
 Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας 1265
 τροπαιον, Ἄργει τ' εὐκλεᾷ δοῦναι λόγον.
 Ἐτεοκλέα δ' αὖ, νῦν πόλεως ὑπερμαχεῖς,
 νῦν καλλίνικος γενόμενος, σκήπτρων κρατεῖς.
 τάδ' ἡγόρευον, παρακαλοῦντες εἰς μάχην.
 μάντεϊς δὲ μῆλ' ἐσφαζον, ἐμπύρους τ' ἀκμὰς 1270
 ῥήξεις τ' ἐνώμων, ὑγρότητ' ἐναντίαν,

compares Hor. Carm. i. 15, 27. *furit te reperire atrox Tydides*: and thus renders the line: *Hastam furentes mittere alter in alterum*.

1263. "παρεξιώντε δ' some, corruptly: ἄλλοι Ald. Grot. Barnes has edited ἄλλος, and thus several Mss. ἄλλοις J. by a confusion of the two readings. In Aristoph. Plut. 785. ἐνδεικνύμενοι ἕκαστος εὐνοῖάν τινα is still left, although a portion of the Mss. and Suidas v. Φλάγν, give ἐνδεικνύμενος." *Porsn.* "Ἄλλος ἄλλοθεν involving the idea of the plural is generally accompanied by a verb in that number: Il. I. 311. ὥς μὴ μοι τρύξῃτε παρήμενοι ἄλλοθεν ἄλλος. Æsch. Ag. 606. ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν Ἐλασκον εὐφημοῦντες. Plat. Charm. in. καί με ὥς εἶδον εἰσιόντα ἐξ ἀπροσδοκῆτου εὐθὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν. Thus also ἡρώτων δὲ ἄλλος ἄλλο ib. p. 107." *Matth. Gr. Gr.* § 301.

1264. "Thus Aldus, correctly: λόγοισι θαρσύνοντες (—τε C. D.) προσηύδων C. D. L. Leid. pr. Brunck from the membr. has edited, λόγοις ἐθάρσυνόν με καὶ ξηύδων τάδε." *Porsn.*

1265. ἐν σοὶ, sc. κεῖται οἷ ἐστὶ, it depends on you: Herod. vi. 109. ἐν σοὶ νῦν, Καλλίμαχε, ἐστίν, ἢ καταδουλώσαι Ἀθήνας, ἢ κ. τ. λ. See Med. 230. Blomf. Gl. Pers. 177. Brasse Ed. T. 304.

Ζηνὸς βρ. Tr. Cf. 1487. Eur. He-

racl. 936. Ἵλλος μὲν οὖν, ὅτ' ἐσθλὸς Ἰόλεως, βρέτας Διὸς τροπαίου καλλίνικον ἴσασαν. *Suppl.* 647. πῶς γὰρ τροπαία Ζηνὸς Αἰγέως τόκος Ἔστησεν; See Potter's *Grec. Antiq.* vol. ii. p. 111. 114. In Æn. xi. 7. Æneas is represented as fixing up a trophy in honor of Mars.

1266. εὐκλεᾷ. "Adj. which have a vowel before the termination in Attic contract -έα into -ᾷ, not -ῆ: e. g. ἀκλεᾷ, ἀκλεᾷ, ὑγιᾷ, ὑγιᾷ. In Ionic and Doric the ε which precedes the termination -εα is omitted, e. g. δυσκλεᾷ, Il. B. 115. for δυσκλεᾷα from δυσκλεῆς. Pind. Ol. ii. 163. εὐκλεᾷς ὀστοῦς, for εὐκλεᾷας." *Matth. Gr. Gr.* § 113.

1268. "σκήπτρον Ald. σκήπτρων almost all Mss." *Porsn.* κρατεῖς Schol. κρατήσεις ἔδει εἰπεῖν νῦν δὲ εἶπε τὴν μέλλουσαν νίκην, ὥς ἐνεστῶσαν ἔθος γὰρ τοῖς ἐπιθυμοῦσιν ἰδεῖν τι, εἰ καὶ μήπω ἐκείνο συνέβη, ὥς παρὸν λέγειν.

1270. "μάντεϊς τε et ἐμπύρους δ' Ald. sed δὲ pro τε Mss. non pauci, τ' pro δ' plurimi: 1271. ἐναντίων Schol. et pars magna codicum: 1272. δεῖν Cant. mox καὶ τὰ C. κατὰ D." *Porsn.*

1271. ὑγρότητ' ἐναντίαν. Valck. and all the commentators profess their ignorance of the meaning of these words. They seem to indicate some unfavorable sign in the fire of the sacrifices, and to be in opposition to

ἄκραν τε λαμπάδ', ἣ δυοῖν ἔρους ἔχει,
 νίκης τε σῆμα, καὶ τὸ τῶν ἡσσωμένων.
 ἀλλ' εἴ τιν' ἀλκὴν, ἢ σοφοὺς ἔχεις λόγους,
 ἢ φίλτρ' ἐπαδῶν, στεῖχ', ἐρήτυσον τέκνια
 δεινῆς ἀμίλλης, ὥς ὁ κίνδυνος μέγας,
 κα' παθλα δεινὰ, δάκρυά σοι γενήσεται
 δισσοῖν στερεΐση τῇδ' ἐν ἡμέρᾳ τέκνοιν.

1275

10. ὦ τέκνον ἔξελθ' Ἀντιγόνη δόμων πάρος·

the word *ῥήξεις*. Potter's account of the observations made on such occasions is as follows: "Good signs were such as these: If the flames immediately took hold of and consumed the victim, seizing at once all the parts of it. Also if the flame was *bright*, in the form of a pyramid (*ἐμπυροὺς ἀκμάς*): if the fire went not out till all was reduced to ashes. Contrary signs were, when it was kindled with difficulty, when the flame was divided, (*ῥήξεις*,) when it did not immediately spread itself over all the parts of the victim, but, creeping along, consumed them by little and little; when, instead of ascending in a straight line, it whirled round, turned sideways or downwards, &c." Vol. i. p. 318. To the latter signs the word *ὕγρότης*, which has sometimes the meaning of *flexibility*, and *unsteadiness*, may probably refer: *the ill-boding flickering* of the flame. Valck. cites in illustration Seneca *Œd. T.* 309. 'Utrumne clarus ignis, et nitidus stetit, Rectusque purum verticem cælo tulit, Et summam in auras fusus explicuit comam? An latera circa serpit incertus viæ, Et fluctuante turbidus fumo labat?' (Compare the two last lines with the expression *ὕγρότης ἐναντίαν*.) Also Statius *Theb.* x. 593. 'Sanguineos flammæ apices, geminumque per aras Ignem, et clara tamen mediæ fastigia lucis Orta docet; tunc in speciem serpentis inanem Ancipiti gyro volvi, frangique rubore Demonstrat dubio.'

flame was bright and shining, it portended victory; if black and smoky, defeat. Ovid. *Ep. e Ponto* iv. 9, 53. Surgat ad hanc vocem plena pius ignis ab ara, Detque bonum voto lucidus omen apex.

1275. φίλτρ' ἐπ. Schol. ἀντὶ τοῦ ἐπαδᾶς φίλτρων. Φίλτρον, τὸ φιλίαν ἐμποιοῦν, ὥσπερ μίσητρον, τὸ ἐμποιοῦν μῖσος, καὶ φόβητρον, τὸ φόβον ποιητικόν, καὶ θέλητρον, τὸ παρακινεῖν εἰς τέρψιν· ἐνταῦθα δὲ φίλτρον ἀντὶ τοῦ φιλίας, ἢ ἢ ἐπαδᾶς φιλίας, τουτέστιν εἰς φιλίαν συναγεῖν δυναμένας. Hipp. 480. ἐπαδᾶι καὶ λόγοι θελκτήριοι.

1277. 8. "Valck. considers these two lines also spurious, although I doubt whether on sufficient grounds. They are not indeed well connected, as now read; and that eminent critic is correct in his observation, that τὰθλα could not be written by a tragedian. For the article forms a crasis only with a short, whereas ἄθλον has the first syllable naturally long, being contracted from ἄεθλον. One error Reiske has dexterously removed; I will therefore endeavour to rectify the other. For στερήση he very properly reads στερεΐση: read therefore ΚΑΠΑΘΛΑ, and the sentence will run well. No description of error is of more frequent occurrence than when the same or similar lines form different characters. Thus IT, Π, TI, are constantly confounded, or one is absorbed by the other. Philemon in Stobæus xcvii. p. 394. Grot. Καὶ εἶτα μετὰ ταῦτ' εὐθὺς εὐρέθη θανάων. But the word καὶ is not in former edd. of Stobæus, nor acknow-

1272. ἄκραν τε λ. If the apex of the

οὐκ ἐν χορείαις, οὐδὲ παρθελεύμασι 1280

νῦν σοι προχωρεῖ δαιμόνων κατάστασις·
ἀλλ' ἄνδρ' ἀρίστω καὶ κασιγνήτῳ σέθεν,
εἰς θάνατον ἐκνεύοντε, κωλύσαι σε δεῖ,
ζὺν μητρὶ τῇ σῇ, μὴ πρὸς ἀλλήλοιν θανεῖν.

Αν. τίν', ᾧ τεκούσα μῆτερ, ἐκπληξιν νέαν 1285

φίλοις αὐτεῖς τῶνδε δαμάτων πάρος ;

Ιο. ᾧ θύγατερ, ἔρρει σῶν κασιγνήτων βίος.

Αν. πῶς εἶπας ; Ιο. αἰχμὴν εἰς μίαν καθέστατον.

Αν. οἱ ἐγὰρ, τί λέξεις, μῆτερ ; Ιο. οὐ φίλ', ἀλλ' ἔπου.

Αν. ποῖ παρθενῶνας ἐκλιποῦς ; Ιο. ἀνὰ στρατόν. 1290

Αν. αἰδούμεθ' ὄχλον. Ιο. οὐκ ἐν αἰσχύνῃ τὰ σά.

Αν. δράσω δὲ δὴ τί ; Ιο. συγγόνων λύσεις ἔριν.

ledged by Rutgersius Var. Lect. iv. p. 358. Bentley therefore in Philem. p. 126. 148. rightly reads ΕΠΕΙΤΑ. In Aristoph. Pac. 774. Brunck has restored εἴτ' ἀνέροιτο for ἐπανερόιτο on the suggestion of Dawes, in opposition to Invernizius, who edited εἴτ' ἐπανερόιτο." Porson. The words ἐπαθλα δ. and δάκρυα are in apposition : Eur. Hel. 479. ἦν δὲ δεσπότης Λάβη σε, θάνατος ξενιά σοι γενήσεται.

1280. "οὐδ' ἐν Ald. οὐδὲ Grot. and Mss. enough." Porson.

παρθελεύμασι. In Eur. Ion 472. this word signifies the unmarried state: in 1425. the work of a virgin: here, as Maltby observes, probably a company or assembly of virgins. The verb παρθελεύομαι occurs below 1651. and signifies to act as becomes a virgin, or to keep within the apartments appropriated to virgins. The interpretation of the Schol. is in conformity with the latter meaning: οὐ γὰρ ἐν χορείαις καὶ παρθενῶσιν ἢ παροῦσα τύχη, ὥστε καὶ ὄχλον διελθεῖν αἰδεσθῆναι. Thus also Barnes: Non jam modestia, aut virginialis pudoris, ratio habenda est, ne foras rageris; vita enim fratrum tuorum in periculo est. Cf. 1291. οὐκ ἐν αἰσχύνῃ τὰ σά. A similar passage is

adduced by Valck. from Eur. Iph. A. 1343. where Iphigenia having urged, ᾧ τεκούσα μῆτερ, ἀνδρῶν ὄχλον εἰσορῶ πέλας and again, διαχαλάτέ μοι μέλαθρα, δμῶες, ὡς κρύψω δέμας. Clytæmnestra replies, οὐκ ἐν ἀβρότῃ κεῖσαι πρὸς τὰ νῦν πεπτωκότα. 'Αλλὰ μὲν', οὐ σεμνότητος ἔργον. Grotius' version is this: Non jam tueri claustra virginæ laris, Non jam choros agere sors patitur tua. Valck. remarks that the mention of dances to Antigone engaged in the mournful office of attending on her wretched father, is an instance of the want of attention to what is becoming and consistent with his characters which is not unusual in Eurip.

1284. "ἀλλήλοισι Ald. ἀλλήλοιν several Mss." Porson.

1289. τί λέξεις for λέγεις ; on this formula, see Hec. 509.

1291. "τάδε C. one of the Leyden Mss. and others for τὰ σά as a various reading." Porson. See Elmsl. Heracl. 238. "Eadem loquendi forma legitur in Eurip. Ion 1397. οὐκ ἐν σιωπῇ τὰμά· μή με νουθέτει. Quod aliis αἰσχύνῃν ἔχειν, Euripidi dicitur ἐν αἰσχύναις ἔχειν Suppl. 161. cui hoc genus adamatum, οὐκ ἐν εὐμαρῇ, οὐκ ἐν ἀσφαλεῖ, et similia, frequentantur." Valck.

- Αν. τί δρῶσα, μήτερ; Ιο. προσπιτνοῦς' ἐμοῦ μέτα.
 Αν. ἡγοῦ σὺ πρὸς μεταίχμι· οὐ μελλήτέον.
 Ιο. ἔπειγ', ἐπείγε, θύγατερ, ὥς, ἣν μὲν φθάσω 1295
 παῖδας πρὸ λόγχης, οὐμὸς ἐν φάει βίος·
 θανοῦσι δ' αὐτοῖς ξυνθανοῦσα κείσομαι.
 Χο. αἰ' αἰ' αἰ' αἰ', στροφή.
 τρομερὰν φρίκα, τρομερὰν φρέν' ἔχω·
 διὰ σάρκα δ' ἐμὴν 1300
 ἔλεος, ἔλεος ἐμολε
 ματέρος δειλαίας,
 δίδυμα τέκεα, πότερος ἄρα
 πότερον αἰμάξει,
 ἰὼ μοι πόνων, 1305
 ἰὼ Ζεῦ, ἰὼ Γᾷ,
 ὁμογενῇ δέραν,
 ὁμογενῇ ψυχὰν,
 δι' ἀσπίδων, δι' αἰμάτων;
 τάλαιν' ἐγὼ, τάλαινα, 1310
 πότερον ἄρα νέκυν
 ὀλόμενον ἰαχήσω;
 Φεῦ δᾷ, Φεῦ δᾷ, ἀντιστροφή.

1296. "After this line another follows in Aldus, improperly repeated from 950. ἦν δ' ὑστερήσης οἰχόμεσθα, κατθανῇ. Grotius has omitted it, nor is it found in the Mss. Cant. Flor. K. Leid. sec. One of the Paris Mss., according to Musgrave, adds: ἐν πολλοῖς οὐ φέρεται." Porson. See Hec. 1196, on the expression οὐμὸς ἐν φάει βίος. Cf. 1100. 1359.

1299. "φρίκαν Ald. But φρίκα almost all Mss. Valck. compares φρίκη τρέμουσαν from Troad. 1033." Porson.

1302. "ματρός Ald. and 1303. τέκεα. Mss. vary." Porson.

1303. δίδυμα τέκεα: the Schol. supplies διὰ. It may also be the nomin. for the gen., as in Thuc. ii. 47. Πελο-

ποννήσιοι καὶ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον ἐς τὴν Ἀττικὴν. Od. M. 73. οἱ δὲ δύο σκόπελοι, ὃ μὲν οὐρανὸν εὐρὺν ἱκάνει. See Matth. Gr. Gr. § 358.

πότερος agrees in sense but not in gender with τέκος: thus Hom. Il. X. 84. φίλε τέκνον. Anacr. βρέφος μὲν Ἑσπρῶ φέροντα τόξον. Cf. 1590.

1307. S. "ὁμογενᾶ Ald. But this Dorism is not admitted, except where the termination follows a vowel, as above, 1266. εὐκλεᾶ. Mss. therefore correctly exhibit, some ὁμογενῇ, others with a slight error ὁμογενή." Porson.

1311. Stanley on S. c. Th. 661. by a forced conjecture proposes ἀρᾶ, comparing v. 65.

δίδυμοι θῆρες, φόνιαι ψυχαί,

δορὶ παλλόμεναι,

1315

πέσσεα πέσσεα δαί' ἰσι

αὐτίχ' αἰμάζετον.

τάλανες, ὅτι ποτὲ μονομάχον

ἐπὶ φρέν' ἤλυθέτην.

βοᾷ βαρβάρῳ

1320

στενακτὰν ἰακχὰν

μελομέναν νεκροῖς

δάκρυσι θρηνήσω.

σχεδὸν τύχα, πέλας φόνος

κρινεῖ φάος τὸ μέλλον.

1325

ἀποτμος, ἀποτμος ὁ

φόνος, ἔνεκεν Ἑριννύων.

1315. δ. παλλ. Schol. ἀντὶ τοῦ τοῦ δόρυ κατ' ἀλλήλων πάλλουσαι, ἢ ἐπὶ πόλεμον κινήσεται.

1316. πέσσεα, for σώματα, carcasses, by anticipation; cf. 1715.

1318. "τί for ὅτι several Mss." Porson.

1319. "ἐπηλυθέτην Ald. ἤλυθέτην some Mss. with Grotius, others ἤλυθέτην, others ἐπηλυθέτην. Musgrave's reading in the strophe, αἱματιεῖ, is too forced. Equally unsuccessfully in 1317. he prefers αἰμάξεσθον: for δειλαίης in 1302. shortens the second syllable, as sometimes in Aristophanes, even in the senarii. [Plut. 851. Equit. 139.]" Porson. So in Hec. 64. γεραιῶς forms an anapest.

1321. "Musgrave ἰακχὰν for ἰαχάν. Many Mss. transpose the words." Porson. See Med. 149.

1322. "μελλομέναν Ald. Grotius altered the reading from Mss.: νεκρῶν in a greater part of the Mss., which Valck. approves." Porson. "Quæ cuncta est mortuis, quæ ad eos pertinet." Bothe. The dat. is the proper case with reference to persons: Hipp. 60.

Ἄρτεμιν, ἃ μελόμεσθα: Hel. 1160. οἱ μὲν ἄδ' αὖ μέλονται κάτω.

1324. "φόνου Ald. and Mss.: except that φόνος, the correction of a critic to whom Barnes has alluded, is found in the Flor. Ms. as noticed by Burton, viz. that which he denotes by Voss. 2. In J. the word is written in a contracted form; so that it may be taken for either." Porson.

1325. "κρίνει Ald. The sense, rather than the metre, requires the future, which Grotius has given from Mss." Porson. But compare v. 1310.

φάος Paraphr. ἡ παρούσα ἡμέρα. Callim. H. in Cer. 83. ὁ δ' ἐννέα φάεα κεῖται, novem dies. Cf. Eur. Med. 353.

1327. "ἔνεκεν most Mss., but the other reading is more consistent with the metre. Ἑριννύων is a trisyllable, as in Iph. T. 938. (οὐκ, ἀλλ' Ἑριννύων δεῖμά μ' ἐκβάλλει χθονός.)" Porson. Monk on Alc. 855. adds another instance from Iph. T. 970. ὄσαι δ' Ἑριννύων οὐκ ἐπέισθησαν νόμῳ. On the orthography with a single ν, see Blomf. Gloss. Æsch. Prom. 53. 525. Schol. διὰ τὰς ἀρὰς τοῦ Οἰδίποδος.

ἀλλὰ γὰρ Κρέοντα λεύσσω τόνδε δεῦρο συννεφῇ
πρὸς δόμους στείχοντα, παύσω τοὺς παρεστῶτας
γούους.

Κρ. οἴμοι, τί δράσω; πότερ' ἑμαυτὸν, ἢ πόλιν 1330
στένω δακρύσας, ἣν πέριξ ἔχει νέφος
τοσοῦτον, ὥστε δι' Ἀχέροντος ἵεναι;
ἐμός τε γὰρ παῖς γῆς ὅλῳλ' ὑπερβανών,
τοῦνομα λαβὼν γενναῖον, ἀνῆλθὼν δ' ἐμοί.

1328. ἀλλὰ γάρ. "In this combination γάρ introduces a reason for the opposition, diversity, or objection to something preceding, which is signified by ἀλλά: sometimes explicitly, as Eur. Phœn. 1328. the construction being ἀλλὰ παύσω τοὺς λόγους, λεύσσω γὰρ Κρέοντα." Hoogew. p. 4. ed. Seager. See Med. 1363.

τόνδε δεῦρο: this is pleonastic; the pronoun ὅδε generally supplies the place of δεῦρο: see Hec. 53. Med. 45.

συννεφῇ, Schol. στυγνὴν, κατηφῇ, with clouded brow: cf. Med. 106. Hipp. 172. στυγνὴν δ' ὀφρῶν νέφος ἀξάνεται. Soph. Ant. 528. νεφέλη δ' ὀφρῶν ὑπερ αἵματόεν ῥέθος αἰσχύνει.

1329. "λόγους Ald. but almost all Mss. γούους. The same discrepancy occurs in Orest. 1020." Porson.

1330. Cf. Soph. Œd. C. 1254. οἴμοι, τί δράσω; πότερά τ' αἵματόν κακὰ πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὄρων Πατρὸς γέροντος; In our passage the sense appears to require the fut. στενῶ.

1331. νέφος: cf. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει: Hec. 396. τοῖον Ἑλ—λάνων νέφος ἀμφὶ σε κρύπτει.

1332. "τοιοῦτον Ald. τοιοῦτο some edd. and Grotius. Valck. has restored τοσοῦτον from the second Leyden, which also the Mss. Cant. M. Scal. P. exhibit. I am surprised that ἵεναι should have remained so long without correction in the end of the verse. Musgrave was the first and, I apprehend,

the only editor who restored ἵεναι from the lib. P. Scaliger noticed the same reading, probably from a Ms.; for it is found in C. J. L. With the same error Aldus had edited ἵεναι above 1262." Porson. The first syllable in ἵεναι, to send, from ἵημι, is long, (Med. 888.) but in ἵεναι, to go, from ἵημι, short: ὥστε ἵεναι δι' Ἀχ., for the purpose, with the inevitable consequence of impelling it to destruction.

1334. "The subst. ἀνία or ἀνίη generally lengthens the penultima, sometimes shortens it, as in four instances adduced by Ruhnkens Epist. Crit. ii. p. 276. to which he might have added Hermesianax in Athenæus xiii. p. 599. B. quoted by himself p. 298. Theognis 344. 870. Sappho in Brunck's Analecta i. p. 54. Pindar N. i. 81. The verb ἀνιάω or ἀνιάζω in the epic poets generally has the second long, as also in Soph. Antig. 319. The verb ἀνιῶ in Aristophanes shortens the penultima in three instances, and lengthens it in one, Eq. 348. It is shortened also by Antiphanes in Stobæus cxiv. p. 585, 36. cxx. p. 609, 21. (475. 501. Grot.) The second syllable in ἀνιάρδω is always shortened, if I mistake not, by Euripides and Aristophanes; by Sophocles Antig. 316. it is lengthened. But the third syllable is invariably long, of which however Grotius seems not to have been aware, inasmuch as in his ed. of Stobæus C. p. 419. where Orest. 224. is quoted, he has left ἀνιάρδω as a diiambus." Porson.

- ὃν ἄρτι κρημνῶν ἐκ δρακοντείων ἐλὼν 1335
 αὐτοσφαγῇ δύστηνος ἐκόμισ' ἐν χερσὶν·
 βοᾷ δὲ δῶμα πᾶν ἐγὼ δ' ἤκω μετὰ
 γέγων ἀδελφὴν γραῖαν Ἰοκάστην, ὅπως
 λούσῃ προθῆταί τ' οὐκέτ' ὄντα παῖδ' ἐμόν.
 τοῖς γὰρ θανοῦσι χρὴ τὸν οὐ τεθνηκότα 1340
 τιμὰς δίδόντα, χθόνιον εὖ σέβειν θεόν.
 Χο. βέβηκ' ἀδελφὴ σὴ δόμων ἔξω, Κρέον,
 κόρη τε μητρὸς Ἀντιγόνη κοινῷ ποδί.
 Κρ. ποῖ, καπὶ ποίαν ξυμφεράν; σήμαινέ μοι.
 Χο. ἤκουσε τέκνα μονομάχῳ μέλλειν δορεῖ 1345
 εἰς ἀσπίδ' ἤξειν βασιλικῶν δόμων ὕπερ.

1335. κρημνῶν ἐκ δρ. Schol. δεῖ νοεῖν ἔσω τῶν τειχέων τὸν σηκὸν τοῦ δράκοντος εἶναι· πῶς γὰρ εἶχε τὸ σῶμα ἀναλαβεῖν ὁ Κρέων, τῶν πολεμίων παρακαθημένων; The constr. is: ὃν ἄρτι αὐτοσφ. ἐκ κρ. δρ. δύστ. ἐλὼν ἐκ. ἐν χ., self-slain by precipitating himself from the heights that impend over the dragon's cave.

1336. "δύστηνον Ald. δύστηνος Mss. with great consistency; and thus King has edited." Porson.

1337. "Ald. most corruptly, ἤκω μεταστέλλων ἀδελφὴν Ἰοκάστην. Victorius in quoting the passage V. L. x. 20. first added γραῖαν, after him Grotius, both from Mss. as appears by the collation of others. Many copies have also γέγων. After βοᾷ Valck. prefers τε for δέ." Porson. Cf. Hec. 719. Med. 5. Alc. 47. δάμαρ' ἀμείψας, ἦν σὺ νῦν ἤκεις μετὰ. Suppl. 670. ἡμῖς ἤκομεν νεκροὺς μετὰ θάψαι θέλοντες.

1339. Cf. 1681. Hec. 611. ὡς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμὴν Λούσω, προθῶμαι θ'. See Travels of Anacharsis, ii. p. 130. Virg. Æn. vi. 218. corpusque lavant frigentis, et ungunt: Fit gemitus: tum membra toro defleta reponunt.

1340. "Thus Aldus and Mss. Thus also Grotius in his Phœnissæ; but Eurip. Phœn.

p. 515. τοῖς γὰρ τεθνώσι, which he seems to have taken from Mss.; for the first ed. of Stobæus has τεθνηκόσιν. But the tenses are sufficiently consistent with each other according to the received text. Again for εὖσεβεῖν I have written with Valck. εὖσεβεῖν. The matter cannot be reduced to a certainty; however, the tragic writers seem to have said εὖσεβεῖν θεοῦς, and εὖσεβεῖν εἰς θεοῦς." Porson. The distinction is evident: εὖσεβεῖν, as Valck. observes, is the same as εὖσεβεῖς εἶναι, and therefore cannot take an accus. after it, except by the intervention of a preposition.

1342. "Κρέων Leid. pr. χρεῶν L. In some σὴ Κρέον ἔξω δόμων, which Brunck has adopted, Κρέον being changed into Κρέων." Porson.

1343. Schol. κόρη τε Ἀντιγόνη, κοινῇ ἐξόδῳ τῆς μητρὸς· ἅμα τῇ μητρὶ καὶ ἡ Ἀντιγόνη ἐξηλθε.

1346. ὕπερ: Valck. gives the preference to περί: as in similar expressions, 424. στρωμνῆς ἐς ἀλκὴν οὐνεκ' ἤλθομεν περί: 527. τυραννίδος περί Κἀλλιστον ἀδικεῖν: but sums up his argument thus: "Nostro loco si non posuit Euripides, βασιλικῶν δόμων περί, voluisse videtur evitare sonum, Græcis auribus ingratum, versuum similiter desinentium in δορεῖ et περί."

- Κρ. πῶς φής; νέκυν τοι παιδὸς ἀγαπάζων ἐμοῦ,
οὐκ εἰς τόδ' ἦλθον, ὥστε καὶ τὰδ' εἶδέναι.
- Χο. ἀλλ' οἴχεται μὲν σὴ κασιγνήτῃ πάλαι·
δοκῶ δ' ἀγῶνα τὸν περὶ ψυχῆς, Κρέον, 1350
ἤδη πεπραῖχθαι παισὶ τοῖσιν Οἰδίπῳ.
- Κρ. οἴμοι, τὸ μὲν σημεῖον εἰσορῶ τόδε,
σκυθρωπὸν ὄμμα καὶ πρόσσωψιν ἀγγέλου
στεύχοντος, ὃς πᾶν ἀγγελεῖ τὸ δρώμενον.
- Αγ. ὦ τάλας ἐγὼ, τίν' εἶπω μῦθον, ἢ τίνας λόγους;
οἰχόμεσθ'. Κρ. οὐκ εὐπροσώποις φροίμοις ἄρ-
χει λόγου. 1356
- Αγ. ὦ τάλας, δισσῶς αὐτῷ, μεγάλα γὰρ φέρω κακά.
- Κρ. πρὸς πεπραγμένοισιν ἄλλα πῆμασιν λέγεις ἔτι;

1347. ἀγαπάζων Schol. ἐπιμελούμενος, περιέπων. Valck. suspects the genuineness of this word, it not being found in any other passage of a tragic writer. Homer uses it, Od. Π. 17. ὡς δὲ πατὴρ ὃν παῖδα φιλά φρονέων ἀγαπάσει.

1348. "τὸδ' Ald. But τὰδ' most Mss. with Grotius." Porson.

1351. ἀγῶνα—πεπραῖχθαι. Porson on Orest. 837. observes that no other writer has used the phrase ἀγῶνα πράσσειν, but it is supported by v. 1372. πῶς καὶ πέπρακται διπτύχων παίδων φόνος;

1353. "The common reading is πρόσσωπον. But, in order to avoid similar terminations, I have preferred πρόσσωψιν with D. Barocc. 3.; which is also intimated by πρόσσωψιν in R. Similarly Sextus Empiricus viii. 57. thus cites Orest. 250. τὰς αἱματώδεις καὶ δρακοντώδεις κόρας, contrary to Mss. and Eustath. li. I. p. 770, 55=678, 26." Porson.

1354. "ὃς ἡμῖν Ald. ὃς πᾶν Grotius with all Mss. How confidently would the patrons of anapests have triumphed over their opponents, if Mss. had coincided with the Aldine ed., or the Phœnissæ had been preserved in it

alone." Porson.

1355. "τίνα λόγον Ald. R. τίνας λόγους Grot. and the greater number of Mss. The Ms. J. exhibits an amusing reading, τίν' εἶπω λόγον τίνας λόγους. Yet suppose that Eurip. wrote, μῦθον ἢ τίνας λόγους, and that afterwards λόγον being placed over μῦθον between the lines gave the origin to the reading in Aldus? See above 1329." Porson. Cf. Orest. 154.

1356. "ἄρχῃ Ald. Valck. has admitted ἄρχῃ from Barnes's conjecture; and moreover decides that οἰχόμεσθ', which the Mss. assign to Creon, should be given to the messenger. In J. corruptly φυμένοις, but correctly ἄρχῃ, as also in a Ms. of Musgrave's." Porson. See Hec. 159. 179. The word φροίμοις manifestly alludes to οἰχόμεσθα: as Hipp. 568. ΦΑΙ. ἐξεργάσμεθα. ΧΟ. Σιγῶ· τὸ μέντοι φροῖμιον κακὸν τόδε. Herc. F. 538. Ἀπολλων, οἷς φροίμοις ἄρχει λόγον;

1358. "πρὸς πεπραγμένοις ἄλλοις πῆμασι, λέγεις δὲ τί; Thus Ald. πεπραγμένοισιν some Mss. with Grotius. For ἄλλοις some ἄλλοισι, for λέγεις Flor. λέγειν. Brunck has edited, partly on Valck.'s, partly on Musgrave's conjecture, ἄλλο—λέγεις ἔτι; I have made

- Αγ. οὐκέτ' εἰςὶ σῆς ἀδελφῆς παῖδες ἐν φάει, Κρέον.
 Κρ. ἔ' αἱ' μεγάλα μοι θροεῖς πάθεα καὶ πόλει. 1360
 Αγ. ὦ δάματ' εἰσηκούσατ' Οἰδίπου τάδε,
 παίδων ὁμοίαις ζυμφοραῖς ὀλωλότων;
 Χο. ὥστ' ἐκδακρῦσαί γ', εἰ φρονοῦντ' ἐτύγχανεν.
 Κρ. οἴμοι ζυμφορᾶς βαρυποτματάτας·
 οἴμοι κακῶν δύστηνος· ὦ τάλας ἐγώ. 1365
 Αγ. εἰ καὶ τὰ πρὸς τούτοισί γ' εἰδείης κακά.

a nearer approach, in my opinion, to the characters, by editing ἄλλα, which being by a common error wrested into ἄλλοι, [see Med. 44.] the copyists out of that made ἄλλοις, in order to fabricate some kind of construction. Moreover Canter, in writing πῆματα for πῆμασι, seems to have found this reading in his copy. Again τῆς ἀδελφῆς Ald. but σῆς Grot. and Mss." *Porson*.

1360. "Thus Ald., αἱ αἱ or αἱ αἱ others: πάθεα καὶ πόλει θροεῖς Grot.; but the other arrangement is better." *Porson*. The verse is a dimeter dochmiac.

1361. "εἰσακούσατ' Ald. but in opposition to almost all Mss. Before παίδων understand περὶ, as Soph. Antig. 1182. ἥτοι κλύουσα παιδὸς, ἡ τύχη περᾶ: which some have needlessly endeavoured to alter." *Porson*. Hom. Od. Δ. 115. δάκρυ δ' ἀπὸ βλεφάρων χυμάδης βάλε, πατὴρ ἀκούσας. Il. A. 257. εἰ σφῶν τάδε πάντα πυθοῖατο μαρναμένοιν. Soph. CEd. C. 307. κλύων σου δεῦρ' ἀφίξεται ταχύς: Trach. 1124. τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων, ἐν οἷς Νῦν ἐστίν.

1363. "ἐτύγχανον Ald. and all edd., if I mistake not. But ἐτύγχανεν in Cant. K. M. See the note on Orest. 596." *Porson*. Cf. Eur. Hec. 246. ὥστ' ἐθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν: Orest. 1120. ὥστ' ἐκδακρῦσαί γ' ἐνδόθεν κεχαρμένην. Æsch. Ag. 524. ὥστ' ἐνδακρῦσαί γ' ὕμμασιν χαρᾶς ὕπο. In such passages γε will be observed to have a peculiar emphasis. Compare the words of Cicero, alluding

to his return from exile, in *Pis.* 52. Me ita accepit (sc. Roma) ut—etiam *maenia ipsa viderentur et tecta urbis ac templa lætari*.

1365. "Scaliger remarks that this verse is wanting in the Mss.; and indeed it might be spared without injury." *Porson*.

1366. "τούτοισιν Ald. τούτοισί γ' most Mss., correctly, as below, 1578. εἰ τὰ τέθριππά γ' ἐς ἄρματα λεύσσω: where τέθριππά δ' ἐς (sic) J. τέθριππά τ' ἐς one of the Bodleian: τέθριππά γ' εἰς C. Cant. M. Philemon Corinthia ap. Stob. cvi. p. 567, 52. (cviii. p. 449. Grot.) Εἰ τὰ παρὰ τοῖς ἄλλοισιν εἰδοίης κακά, Ἄσμενος ἔχουσιν ἂν, Νικοφῶν, ἂ νῦν ἔχεις: where perhaps we ought to read, εἰ τὰ παρὰ τοῖς ἄλλοισι γ' εἰδείης κακά. The word εἰδοίης, which the Ms. D. exhibits also in our passage, is a barbarism. For the *Atties* have no indicative εἶδω, but form the opt. and subj. as if from εἶδμι. But Hermann well observes on Aristoph. Nub. 399. (401.) that the copyists often improperly add, and often omit this particle. For in that instance two Mss. of good repute give οὐ γὰρ δὴ δρῦς γ' ἐπιорκεῖ. In Soph. Aj. 1378. σὺν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται, both the Junta edd. and the Trin. Ms. have σὺν γὰρ ἄρα: read therefore, σὺν γ' ἄρα τοῦργον. Above γὰρ ἄρ' for γ' ἄρ' L." *Porson*. The passage below, 1577. supplies the ellipsis to this line, δι' ὀδύνας ἂν ἔβας, εἰ καὶ κ. τ. λ. Schol. τί ἔρεῖς; ἡ τριτάλας γένοιο δηλονότι. *Porson*'s adoption of the reading τούτοις γ' for τούτοισιν is

Κρ. καὶ πῶς γένοιτ' ἂν τῶνδε δυσποτμώτερα ;

Αγ. τέθνηκ' ἀδελφῇ σὴ δυοῖν παῖδων μέτα.

Χο. ἀνάγεται, ἀνάγετε κωκυτὸν,

ἐπὶ κρᾶτά τε λευκοπήχεις κτύπους χερσῶν. 1370

Κρ. ὦ τλήμων, οἶον τέρμον', Ἰοκάστη, βίου,
γάμων τε τῶν σῶν, Σφιγγὸς αἰνιγμοὺς ἔτλης.
πῶς καὶ πέπρακται διπτύχων παίδων φόιός,

vindicated by Iph. T. 866. εἰ σὸν γ' ἀδελφὸν, ὃ τάλαν', ἀπώλεσας : Ion 961. εἰ παῖδά γ' εἶδες χεῖρας ἐκτείνοντά μοι : unless the insertion of καὶ supersedes that of the particle γε.

1367. "Some Mss. give δυσποτμώτερα and above βαρυποτμωτάτας : δυσποτμώτατα M. : ο erroneously for ω, Aldus in both places. Since πότος, τέκνον, and similar words have the first syllable short according to the principles of the Attic dialect, it follows, that βαρυποτμώτατος, δυσποτμώτερος, εὐτεκνώτατος (Hec. 585. 621.) must have the antepenultima long. Menander Misumeno ap. Plut. de Divit. Amor. p. 525. Α. Ἀπολλων, ἀνθρώπων τιν' ἀθλιώτερον Ἐόρακας ; ἀρ' ἐρῶντα δυσποτμώτερον ; where Wyttenbach's conjecture, κάρωντα, would destroy the metre." Porson.

1370. "ἐπὶ κάρα τε J. membr. Scal." Porson.

Λευκ. κτ. χ. for κτύπους λευκοπήχειν χ. as in Bacch. 1196. οὐ δικτύοισιν, ἀλλὰ λευκοπήχεσι Χειρῶν ἀκμαῖσι.

1371. "τέρμα without elision Ald. C. D. L. membr. : τέρμον', which Barnes has restored from the conjecture of some critic, is produced by Burton from Voss. 1. : but he wrote, I imagine, Voss. 2. For the Florentine Ms., according to Valck., has τερμονίαις Ἰοκάστη : τέρμα (sic) R. τέρμ' Ἰοκάστη τοῦ βίου Grot. from a Ms. ; for thus it stands in the second Leyden, and nearly so in K. Should any one prefer this, I wish him nothing worse than to read in Orest. 490. (for some Mss. give ἐξέπνευσ') Ἐπεὶ γὰρ ἐξέπνευσ' Ἀγαμέμνων τὸν βίον." Porson. See Porson's Suppl. p. 8.

1372. "Thus Ald. Grot. membr. R. and, I think, J. L. Σφιγγὸς τ' αἰνιγμοὺς C. D. Leid. pr. Σφιγγὸς τ' αἰνιγμῶν M. Σφιγγὸς αἰνιγμοὺς τ' Flor. K. Leid. sec., whence Valck. has needlessly deduced αἰνιγμοῦ τ'. The meaning is : *Sphingis ænigma Jocastæ attulit infelicem cum vitæ tum nuptiarum finem*. Thus in Il. Δ. 155. Agamemnon exclaims, θάνατόν νύ τοι ὄρκει ἔταμνον *Fædus, quod pepigi, tibi mortis causa est.*" Porson. *What a termination of your life, and of your marriage, have you suffered from the enigma of the Sphinx!* "Frequently the subst. which is put in apposition to another, contains not so much an explanation or fuller determination of the former, as the operation or design of it." Matth. Gr. Gr. § 533. obs. 2.

1373. "Καὶ πῶςalledd. before Valck.; and thus K. R.; perhaps also the second Leyden ; πῶς δὲ Flor., whence Valck. has edited, πῶς δῆ. But δὲ is a gloss, as is manifest from its being written above in C. Other Mss. to a great number have πῶς καὶ, the Bodleian, C. Cant. D. J. L. M. Brunck is silent as to the membranæ, and has tacitly edited πῶς δῆ. The reading καὶ πῶς is faulty on this ground, that it generally implies an *objection* or *contradiction*, as in 1367. The sense is, *tell me moreover, how &c.* Thus the conjunction is usually subjoined to the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος : Hec. 519. Πῶς καὶ νιν ἐξεπράξατ' ; ἀρ' αἰδούμενοι ; 1055. ποῖ καὶ με φυγᾷ Πτώσσουσι μυχῶν ; Alc. 846. Ποῦ καὶ σφε θάπτει ; Aristoph. Pac. 1288. τοῦ καὶ ποτ' εἶ ; Soph. Aj. 1290. ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς ; Trach. 339. τί δ' ἐστὶ, τοῦ με τήνδ' ἐφίστασαι

- ἀράς τ' ἀγώνισμ' Οἰδίου; σήμαινέ μοι.
 Αγ. τὰ μὲν πρὸ πύργων εὐτυχήματα χθονός 1375
 οἷσθ'. οὐ μακρὰν γὰρ τειχέων περιπτυχαί,
 ὥστ' οὐχ ἅπαντά σ' εἶδέναι τὰ δρώμενα.
 ἐπεὶ δὲ χαλκίοις σῶμ' ἐκοσμήσανθ' ὅπλοις
 οἱ τοῦ γέροντος Οἰδίου νεανίαι,
 ἔστησαν ἐλθόντ' εἰς μέσον μεταίχμιον, 1380
 ὡς εἰς ἀγῶνα, μονομάχου τ' ἀλκὴν δορός.
 βλέψας δ' ἐς Ἀργίος ἦκε Πολυνείκης ἀράς·
 ὦ πότνι' Ἥρα, σὸς γὰρ εἰμ', ἐπεὶ γάμοις
 ἔζευξ' Ἀδράστου παῖδα, καὶ ναίω χθόνα,

βάσιν; Brunck's version is, *Quid est vero? cur meum sistis gradum?* A sense which I fear the words cannot admit. The first ed. of the Scholia has, Τοῦ κε τήνδ' ἐφίστασαι (not ἐφίστασθαι, as Brunck) βάσιν. Read therefore and point thus, Τί δ' ἐστί; τοῦ καὶ τήνδ' ἐφίστασαι βάσιν; Sometimes δὲ is inserted between the first word and καί, as Hec. 1191. τίνα δὲ καὶ σπεύδων χάριν Πρόθυμος ἦσθα; Androm. 396. τί δέ με καὶ τεκεῖν ἐχρῆν; Iph. A. 1202. τίς δὲ καὶ προσβλέψεται Παίδων σ' ὅτων ἂν προθέμενος κτάνης τινά; Soph. Antig. 772. Μόρφ δὲ ποίῳ καὶ σφε βουλευέει κτανεῖν; 1314. Ποίῳ δὲ κάπελυσαι' ἐν φοναῖς τρώπῳ; These instances will also amply vindicate Hippol. 92. Οὐκ οἶδα' τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι; with which passage Brunck has unskillfully meddled." Porson. AEsch. Ag. 269. Ποίου χρόνου δὲ καὶ πεπορήθητι πόλις;

1374. ἀρὰς τ' ἀγ. Οἶδ., *pugna inter fratres e diris Œdipi imprecationibus coorta*: cf. 65.

1376. οὐ μακρὰν—ῶστε, for οὐ μακροτέρω or μακρότεραι ἢ ῶστε: Eur. Andr. 80. Γέρων ἐκείνος, ὥστε σ' ὠφελεῖν παρὼν, *he is too old to help you if he were here*. See Matth. Gr. Gr. § 448. b.

1378. "χαλκίοις Ald. χαλκοῖς in not a few Mss. χαλκίοις Grot. J. K. Leid. sec. Scal. ἐκόσμησαν Ald., but the other reading is in Grot. and Mss."

Porson.

1380. "The absurd line, which used to follow, I have expunged, on the suggestion of Valck.: Δισσὼ στρατηγῶ καὶ διπλῶ στρατηλάτα, which Heath ineffectually defends, King and Musgr. uselessly correct." Porson.

1381. "μονομαχοῦντ' Ald., a reading made up of two others, μονομάχον τ' (which the Bodleian Mss., C. D. L. and King's ed. exhibit), and μονομάχου τ', which Pierson saw to be the true reading, and Scaliger noticed from a Ms. Valckenaer compares v. 1345. above, Heracl. 822. μονομάχου δι' ἀσπίδος Διαλλαγὰς ἔγνωσαν οὐ τελουμένας. I will add the passage from Aristoph. Phœn. in Athen. iv. p. 154. E. in a little more corrected state than Heringa has given it: Ἐς Οἰδίου δὲ παῖδε, διπτύχῳ κόρῳ, Ἄρης κατέσκηψ', ἔς τε μονομάχου πάλης Ἀγῶνα νῦν ἐστᾶσι: (στήναι εἰς ἀγῶνα, as ἐς δίκην ἔστην Iph. T. 968. στάντα ἐς ἀρχὴν Herod. iii. 80. εἰς ἔριν ἐστὴς Archias Anthol. iii. 8, 3. ἐς κρίσιν ἴστασθε Julian. Cæs. p. 319. B.)" Porson.

1383. σὸς γὰρ εἰμ'. Juno was the tutelary divinity of the Argives: Ilom. II. Δ. 51. Ἥτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλεις, Ἀργος τε, Σπάρτη τε, καὶ εὐρύγυνια Μυκῆνη. Virg. Æn. i. 24. veterisque memor Saturnia belli, Prima quod ad Trojam pro caris gesserat Argis.

δός μοι κτανεῖν ἀδελφόν, ἀντήρη δ' ἐμὴν 1385
καθαιματῶσαι δεξιὰν νικηφόρον.
Ἔτεοκλῆς δὲ, Παλλάδος χρυσάσπιδος
βλέψας πρὸς οἶκον, ἤϋξατ' ὦ Διὸς κόρη,
δὸς ἐγγχος ἡμῖν καλλίνικον ἐκ χειρὸς
εἰς στέρεν' ἀδελφοῦ τῆσδ' ἀπ' ὠλένης βαλεῖν, 1390
κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσαν ἐμήν.
ἐπεὶ δ' ἀφείθη, πυρσὸς ὥς, Τυρσηνικῆς +

1385. Cf. 766. In the single combat between Paris and Menelaus, the latter thus prays: II. Γ. 351. Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργε, Δίον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χειρὶ δάμασσον.

1386. "I have erased the three lines, which Aldus and Mss. add after this, in conformity with the judgment of Valck.: Αἰσχιστον αἰτῶ στέφανον, ὁμογενῇ κτανεῖν. Πολλοῖς δ' ἐπήγει δάκρυα τῆς τύχης· ὅση Κᾶβλεψαν ἀλλήλοισι διαδόντες κόρας." Porson.

1388. "ἠϋχετ' Ald. ἠϋξατ' several Mss." Porson.

1392. "I have thus punctuated with Musgrave. The vulgar reading is, ἀφείθη πυρσὸς, ὥς. But the tragic writers feign that the Tyrrhenian trumpet was in use in the heroic ages: Æsch. Eum. 570. Soph. Aj. 17. Rhes. 991." Porson. See v. 1118. above: Παιὰν δὲ καὶ σάλπιγγες ἐκέλαδον ὁμοῦ: Heracl. 830. Ἐπεὶ δ' ἐσήμεν' ὄρθιον Τυρσηνικῇ Σάλπιγγι: Tro. 1266. Χωρεῖτε, Τρώων παῖδες, ὄρθιαν ὕτ' ἂν Σάλπιγγος ἡχῶ δῶσιν ἀρχηγοὶ στρατοῦ. Virgil follows the tragic writers in representing Misenus as serving the office of trumpeter to Hector and Æneas: Æn. iii. 239. dat signum speculâ Misenus ab altâ Ære cavo: vi. 164. Misenum Æoliden, quo non præstantior alter Ære ciere viros. Homer never expressly mentions trumpets as being in use in the Trojan war, although his allusions show that the invention was prior to the age in which he lived: II. Σ. 219. Ὡς δ' ὕτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ Ἄστυ περιπλομένων δῆτων ὑπὸ θυμοραϊστῶν· Ὡς τότε ἀριζήλη φωνή

γένετ' Αἰακίδαο. Φ. 388. Ἀμφὶ δὲ σάλπιγξε μέγας οὐρανός. Potter (Grec. Antiq. vol. ii. p. 78.) states on the authority of the Schol. on our passage and others, that "the ancient Grecian signals were lighted torches thrown from both armies by men called πυρφόροι or πυροφόροι, who were priests of Mars, and therefore held inviolable; and having cast their torches, had safe regress; whence of battles fought with transport of fury, wherein no quarter was given, it was usual to say, οὐδ' ὁ πυρφόρος ἐσώθη, (Herod. viii. 6.) Not so much as a torch-bearer escaped." The oldest authority cited by Potter in favor of this custom is Lycophron, Cass. 1295. ἔχθρα δὲ πυρσὸν ἦρεν ἡπέλοις διπλαῖς, a merely figurative expression, from which nothing certain can be deduced. The πυρφόροι in Xen. de Rep. Lac. xiii. 2. were attendants on the king, who, when the sacrifices were favorable, took fire from the altar, and preceded the army, carefully preserving it from extinction. Musgrave denies that any vestige of the custom of throwing a torch as the signal for battle can be traced in the relics of the ancients; and considers it as a mere invention of some grammarian in illustration of this passage, as it was formerly erroneously punctuated. His suggestion appears more probable, that the combatants are compared to competitors in a race, in which a torch was thrown as the signal for starting (Aristoph. Ran. 131. Ἀφιεμένην τὴν λαμπάδ' ἐντεῦθεν θεῶ); and this idea is supported by the subsequent line, ἦξαν δρόμημα δεινὸν ἀλλήλοισι ἔπι. Prevost agrees in this

σάλπιγγος ἤχη, σῆμα φοινίου μάχης,
ἦξαν δρόμημα δεινὸν ἀλλήλοις ἔπι.

κάπροι δ' ὅπως θήγοντες ἀγρίαν γένυν, 1395

ζυνῆψαν, ἀφρῶ διάβροχοι γενειάδας·
ἦσσαν δὲ λόγχαις· ἀλλ' ὑφίζανον κύκλοις,
ὅπως σίδηρος ἐξολισθάνοι μάτην.

εἰ δ' ὅμῃ ὑπερσχὸν ἵτυος ἄτερος μάθοι,
λόγχην ἐνώμα στόματι, προφθῆναι θέλων. 1400

ἀλλ' εὖ προσῆγον ἀσπίδων κεγχρῶμασιν

opinion, and thus translates the passage: *A peine la voix bruyante de la trompette Tyrrhénienne, comme le flambeau dans l'arène, a rempli l'air de son éclat.* The connexion between light and sound is shown by the use of the verb λάμπω, Soph. Œd. T. 187. Παιῶν δὲ λάμπει στονόεσσά τε γῆρυς δμαυλος: where see Dr. Brasse's note.

1394. "ἀλλήλους Cant. M. not badly." Porson. δρόμημα is governed by κατὰ understood: see above, v. 300.

1396. "ἔγχη, which Aldus adds after ζυνῆψαν, is omitted in Mss. and by Greg. Naz. ii. p. 28. D. Κάπροι δ' ὅπως, θήγοντες ἀγρίαν γένυν, 'Ὡς ἂν μῆψωμαι τι τῆς τραγῳδίας, (observe the metrical knowledge of the good Bishop,) Λοξὸν βλέποντες ἐμπύροις τοῖς ὅμμασι, Συνῆπτον" from whence Valck. conjectures, that in our passage a senarius had been read by Gregorius, Λοξὸν βλέποντες ἐμπύροις ὅμμασι, and compares Stat. Theb. xi. 530. (Fulmincos veluti præceps cum cominus apros ira tulit, strictisque erexit pectora setis; Igne tremunt oculi, lunataque dentibus uncis Ora sonant:—Sic auidi incurrunt.)" Porson.

1398. "ἐξολισθάνοι all edd. and Mss. I have replaced the form which seems to have been the only one in use with the ancients. Sophocles in Suidas v. 'Ὡς Θανμαστὰ γὰρ τὸ τόξον ὥς ὀλισθάνει. An unknown comic writer in Plut. Erot. p. 769. B. Οἰκειότῃ δ' ἐμβλέπων ὤλισθανον. Dawes has instanced the former passage.

Moreover, even in prose and in writers of no great antiquity this form not unfrequently occurs, as in Plut. ii. p. 405. F. ὤλισθανεν. Perizonius has restored the same from Mss. to Ælian xii. 46. In Pausanias vi. 14. p. 487. as also in Suidas v. Μίλων, ὀλισθαίνουσι is edited; but the Schol. on Aristoph. Ran. 55. has ὀλισθάνουσι. It is surprising, therefore, that ἀπολισθάνοι should have been displeasing to Hemsterhusius in Lucian, Dial. Mor. xv. 2. p. 326. In Aristoph. Pac. 1165. the metre requires οἰδάνοντα for οἰδαίνοντα." Porson.

1399. Thus in the combat between Achilles and Hector, the former is represented, Il. X. 321. Εἰσορόων χροῖα καλὸν, ὅπη εἴξειε μάλιστα. Valck. also compares Theocr. xxii. 187. Ἐγχεσι μὲν πρᾶτιστα τιτυσκόμενοι πόνον εἶχον, Ἀλλάδων εἶπου τι χροὸς γυμνωθὲν ἴδοιεν. Thus also Tarcho in Virg. Æn. xi. 748. partes rimatur apertas, Qua vulnus lethale ferat.

1400. προφθῆναι θέλων, to strike the first blow: Hom. Il. II. 314. Ἐφθῇ ὀρεξάμενος.

λόγχην ἐνώμα στόματι: here στόμα must mean the edge or rim of the shield: as above 1182. εἰς ἄκρον στόμα Πύργων ἀκοντίζοντας. If the eye alone was visible, it was useless to aim at the mouth. The Schol. to obviate this difficulty says, ὅμμα δὲ φησιν ἀπὸ μέρους τὸ πρόσωπον; but it is not probable that more of the countenance was exposed than necessary.

1401. "κερχνώμασιν Hesychius, which Valck. approves; and thus Brunck

- ὀφθαλμὸν, ἀργὸν ὥστε γίγνεσθαι δόρυ.
 πλέων δὲ τοῖς ὀρῶσιν ἐστάλασσ' ἰδρῶς,
 ἢ τοῖσι δρῶσι, διὰ φίλων ὀρρώδιαν.
 Ἔτεοκλῆς δὲ, ποδὶ μεταψαίρων πέτρον 1405
 ἴχνους ὑπόδρομον, κῶλον ἐκτὸς ἀσπίδος
 τίθησι· Πολυνείκης δ' ἀπήνητησεν δορὶ,
 πληγὴν σιδήρῳ παραδοθεῖσαν εἰσιδὼν,
 κνήμην τε διεπέρασεν Ἀργεῖον δόρυ.
 στρατὸς δ' ἀνηλάλαξε Δαναϊδῶν ἅπας. 1410
 κὰν τῷδε μόχθῳ γυμνὸν ὦμον εἰσιδὼν
 ὁ πρόσθε τρωθεῖς, στέρνα Πολυνείκου βία
 διῆκε λόγχῃ, καπέδακεν ἡδονὰς
 Κάδμου πολίταις, ἀπὸ δ' ἔθραυσ' ἄκρον δόρυ.
 εἰς δ' ἄπορον ἦκων δορὸς, ἐπὶ σκέλος πάλιν 1415

has edited; but Hesychius acknowledges the other form also." *Porson*. "Recentior et emollita fuit pronuntiatio κέγχρος et κέγχρωμα· vetus atque asperior, κέρχρος et κέρχρωμα, hæc quoque, nisi fallor, Euripidea." *Valck*. Cf. *Blomf. Æsch. Prom.* 697. *Potter* thus translates the word: *the grated openings that adorn the rim: from κέγχρος, the grain called millet; very small perforations*. This appears to be the only example of the word.

1402. "γίγνεσθαι C. D. Flor. Bodl." *Porson*. Cf. 490. "Γινώσκειν et γίγνεσθαι veterem esse verborum scriptiōnem evincit Latinum Gigno. Græcorum obsoleta forma fuit activa multiplex: γένω· γείνω· γίνω· a γένω, γιγένω, γίγνω· sicut a πέτω, πιπέτω, πίπτω· μένω, μιμένω, μίμνω." *Valck*. See *Blomf. Æsch. Prom.* 104.

1404. "I have edited πλέων for πλείων. [*Matth. Gr. Gr.* § 135.] For ἐστάλαξ many Mss. have ἐστάλασσ'." *Porson*.

1405. "μεταψάων Grot." *Porson*. "Anglice verterim ψάω to scrape, ψάω touch, ψάβω graze vel raze." *Blomf. Gl. Æsch. Prom.* 402. *Hesychius* explains our word by μεταφέρων,

endeavoring to remove, to put aside; this sense is deduced from that of rubbing or scraping, the effect of which is to make the surface clear or smooth, to remove obstructions or inequalities.

1409. "κνήμης τε Cant. M. Barocc. 1. Scal. lib. P. κνήμην δὲ Ald." *Porson*. Cf. 26.

1410. "ἐπηλάλαξε Schol. erroneously." *Porson*. ἀνηλάλαξε, raised a shout, at the momentary advantage; ἐπηλάλαξε would imply shouted on account of something more decisive, shouted for the victory.

1413. "λόγχην commonly, which admits of defence, and *Valck.* has quoted it to defend the vulgar reading in v. 1099=1108. But the iota when written at the side is very liable to be changed into ν." *Porson*. Cf. *Med.* 6. διῆκε, as *Valck.* observes, means endeavored to penetrate: as in v. 1432. ἐσκέλευέ νιν. In the same sense also κτείνει is used v. 1617. and in *Od. Π.* 432. οἶκον (sc. Ὀδυσσεώς) ἄτιμον ἔδεις, μνάα δὲ γυναῖκα, Παῖδά τ' ἀποκτείνεις.

1415. "ὥς δ' Aldus and some Mss., but few in number. Ὡς is not used for εἰς and πρὸς, except with reference

χωρεῖ λαβὼν δ' ἀφῆκε μάρμαρον πέτρων,
 μέσον τ' ἄκοντ' ἔθραυσεν· ἐξ ἴσου δ' Ἄρης
 ἦν, κάμακος ἀμφοῖν χεῖρ' ἀπεστερημένοιιν.
 ἐνθὲνδε κόπας ἀρπάσαντε φασγάνων,
 εἰς ταῦτόν ἦκον, ξυμβalόντε δ' ἀσπίδας, 1420
 πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης.
 καί πως νοήσας Ἑτεοκλῆς, τὸ Θεσσαλὸν

to persons. The first instance of this Atticism occurs in Homer Od. p. 218. Ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον." Porson. See Hec. 979. ἐπὶ σκέλος π. χωρεῖ, retreats a step.

1417. "μέσον δ' Ald. and many Mss. but the Ms. D. has μέσον τ', which Valck. conjectured." Porson.

1418. κάμακος: see Hec. 137. κάμαξ is properly the shaft or wooden part of a spear: used by Homer Il. Σ. 563. for a stake by which vines were supported.

1419. "ἐνθὲνδε Valck. for ἐνθεν δέ. Again ἀρπάσαντες Ald. with most Mss. also συμβalόντες Cant. R. But independently of the dual being better than the plural, there is another reason, which I have hinted at on Hec. 347. Soph. Phil. 533. Ἴαμεν ἤδη, προσκύσαντες τὴν ἔσω Ἄοικον εἰσοίκῃσιν. Eur. Ion 22. Φρονῶ παραζεύξασα φύλακας σώματος. Read προσκύσαντε καὶ φύλακε." Porson. See Porson's Suppl. p. 14.

1420. εἰς ταῦτόν ἦκον, they met together, ξυνῆλθον Paraphr.: see the same phrase in Hec. 736. Hipp. 273. Iph. A. 665.

1421. Valck. suspects the correctness of this line: he doubts whether πολὺν ταραγμὸν ἔχειν μάχης is Greek, and does not understand the sense of the participle ἀμφιβάντε. Eustathius explains it by ἀμφοτέρωθεν βάντες ἀντιπάλων δίκην κατ' ἀλλήλων. The entire line appears to have this meaning: by wheeling about they were keeping up a great din of battle.

1422. "κεῖ πῶς Valckenaer, but καὶ never forms a crasis with εἶ, except in compounded words. Hemsterhusius

has fallen into the same error on Lucian i. p. 486. where in the passage of Sophocles, στέργειν δὲ τὰμπεσόντα καὶ θέσθαι πρέπει Σοφὸν κυβευτήν, ἀλλὰ μὴ στένειν τύχην, he has left the corrupted word untouched, and has erroneously turned the sound reading καὶ into κεῖ. Brunck has adopted both mistakes, Fragm. inc. 28. Read τὰμπεσόντα from Trincavellus. But Hemsterhus. has most successfully restored the mutilated passage of Hesychius under the word κυβευτήν, where Schow, forgetting to consult the Auctarium, torments himself wretchedly. While treating on the subject of crasis, it will not perhaps be amiss to remind my readers, that καὶ never forms a crasis with αἰ, through ignorance of which canon Pierson on Mæris p. 105. has doubly committed himself, by reading Kαἰ in a line of Pherecrates, in Harpocration, under the word βαμολόχος· Ἐπειθ', ἵνα μὴ πρὸς τοῖσι βαμοῖς πανταχοῦ Ἀεὶ λοχῶντες βαμολόχοι καλώμεθα: in the first place, for the reason specified; next, because the Attics always make use of pleonasm of this description without the conjunction, as πανταχοῦ αἰεὶ Hec. 839. Aristoph. Equ. 565. διαπαντός αἰεὶ Pac. 397. ἐνδελεχῶς αἰεὶ Menand. in Ammonius v. ἦς." Porson.

τὸ Θεσσαλὸν σόφισμα. "The inhabitants of Thessaly passed for a treacherous nation, so that false money was called Thessalian coin; and a perfidious action, a Thessalian deceit." Lempriere. Demosth. Olynth. i. p. 15. εἶτα τὰ τῶν Θετταλῶν ταῦτα γὰρ ἄπιστα μὲν ἦν δήπου φύσει καὶ αἰεὶ πᾶσιν ἀνθρώποις: c. Aristocr. p. 657.

εἰσέγαγεν σόφισμ' ὁμιλία χθονός.
 ἀπαλλαγεῖς γὰρ τοῦ παρυστῶτος πόνου,
 λαῖον μὲν εἰς τοῦπισθεν ἀναφέρει πόδα, 1425
 πρόσω τὰ κοῖλα γαστρὸς εὐλαβούμενος·
 προβάς δὲ κῶλον δεξιόν, δι' ὀμφαλοῦ
 καθῆκεν ἔγχος, σφινδύλοις τ' ἐνήρμοσεν.
 ὁμοῦ δὲ κάμψας πλευρὰ καὶ νηδὺν τάλας,
 ξὺν αἵματηραῖς σταγόσι Πολυνείκης πιτινεῖ. 1430
 ὁ δ' ὥς κρατῶν δὴ καὶ νενικηκὼς μάχη,
 ξίφος δικὰν ἐς γαῖαν, ἐσκύλευέ νιν,
 τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκεῖσε δέ.
 ὁ καὶ νιν ἔσφηλ'· ἔτι γὰρ ἐμπνέων βραχὺ,
 σώζων σίδηρον ἐν λυγρῷ πεσέματι, 1435
 μόλις μὲν, ἐξέτεινε δ' εἰς ἥπαρ ξίφος
 Ἐτεοκλέους ὁ πρόσθε Πολυνείκης πεσών.
 γαῖαν δ' ὁδᾶξ ἐλόντες, ἀλλήλοιν πέλας

ὑμεῖς μὲν, ὦ ἄνδρες Ἀθηναῖοι, οὐδένα
 προὔδωκατε πάποτε τῶν φίλων, Θεττα-
 λοι δὲ οὐδένα πάποθ' ὕντιν' οὐ. "They
 invited Xerxes into Greece, and were
 not ashamed to join Mardonius, after
 the battle of Salamis, and to serve him
 as guides in his invasion of Attica;
 and in the heat of the battle between
 Athens and Sparta, they on a sudden
 deserted their allies, the Athenians,
 and joined the enemy." Tourreil.
 Eurip. Fr. Inc. exciv. πολλοὶ παρήσαν,
 ἀλλ' ἄπιστοι Θεσσαλοί. Thus the art
 of magic is generally attributed to this
 people: Horace Carm. i. 27, 21. Quis
 te solvere Thessalis Magus venenis,
 quis poterit Deus?

1424. "I have given ἀπαλλαγὴς for
 ἐξαλλαγὴς from the Ms. J." Por-
 son.

1425. "εἰς τοῦμπροσθεν Leid. pr. με-
 ταφέρει M. R. Leid. sec. ἀναφέρει, as
 Valck. has edited, many Mss. But
 since Aldus, and the Mss. C. and L.
 retain ἀμφέρι, I should not be very
 reluctant if any one were to restore

it, and to read above v. 304. ἀμπέ-
 τασον πύλας." Porson. ἀμβήσει Hec.
 1245.

1427. προβάς κῶλον: on the accus.
 after verbs neuter signifying motion,
 see Hec. 526. 1054. Scholefield cites
 from Heracl. 802. ἐκβάς πόδα.

1428. "σπονδύλοις Grot. and some
 Mss., which is less Attic." Porson.

1429. "πλευρὰν in not a few Mss."
 Porson.

1430. In Statius, Theb. xi. 541.
 Polynices first, cui fortior ira, nefas-
 que Justius, alte ensem germani in
 pectore pressit.

1433. Cf. 371. "Catull. Carm. lxi.
 15. Nos alio mentes, alio divisimus
 aures: Jure igitur vincemur. Soph.
 Trach. 276. ἄλλος' αὐτὸν ὄμμα, θατέρα
 δὲ νοῦν ἔχοντ'. Eur. Ion 251. Οἴκοι
 δὲ τὸν νοῦν ἔσχον ἐνθάδ' οὐσά που:
 1370. Ἐκεῖσε τὸν νοῦν δούς." Valck.

1438. "λαβόντες M. ἀλλήλων Ald.
 sed ἀλλήλοιν Cant. Leid. pr. Barocc.
 unus." Porson. Cf. Il. B. 417. πολέες
 δ' ἀμφ' αὐτὸν ἐταῖροι Πρηνέες ἐν κοινή-

πίπτουσιν ἄμφω, καὶ διάρρισαν κράτος.

Χο. Φεῦ, φεῦ, κακῶν σῶν, Οἰδίπους, ὅσον στένω· 1440

τὰς σὰς δ' ἄρ' αὖς ἔοικεν ἐκπλῆσαι θεός.

Αγ. ἄκουε δὴ νῦν καὶ τὰ πρὸς τούτοις κακά.

ὥς γὰρ πεσόντε παῖδ' ἔλειπέτην βίον,

ἐν τῷδε μήτρῃ ἢ τάλαινα προσπιτνεῖ.

τετρωμένους δ' ἰδοῦσα καίρι' αὖς σφαγὰς, 1445

ᾧ μῶξεν ᾧ τέκν', ὕστερα βοηθρόμος

πάρειμι· προσπιτνοῦσα δ' ἐν μέρει τέκνα,

ἔκλα', ἐβρῆναι τὸν πολὺν μαστῶν πόνον

στένουσ', ἀδελφὴ θ' ἢ παρασπίζουσ' ὁμοῦ·

ᾧ γηροβοσκὰ μητρὸς, ᾧ γάμους ἔμους 1450

σιν ὁδὰξ λαζοῖατο γαῖαν: Ω. 738. Ἐκτορος ἐν παλάμῃσιν ὁδὰξ ἔλον ἄσπετον σῶδας. Virg. Æn. x. 489. Et terram hostilem moriens petit ore cruento: xi. 418. Procubuit moriens, et humum semel ore momordit.

1440. "Aldus assigns this verse to the Chorus, and the following one to Creon, but some Mss. both to the Chorus. Οἰδίπου σὺς ὦν Ald. Οἰδίπου ὅσον Grot. and thus some Mss. Others Οἰδίπου γ' ὅσον, but Οἰδίπους ὅσον correctly in K. and the second Leyden." Porson. See Soph. Œd. T. 405. 739. 1073. 1422. ed. Elmsl.

1441. "ἐκπλήσειν Ald. Grot. and a few Mss." Porson.

1443. "ἐπεὶ τέκνω πεσόντ' ἐλειπέτην βίον Ald. [cf. Elmsl. Heracl. 710.] ὥς γὰρ pro ἐπεὶ Flor. J. Leid. pr. πεσόντε τέκν' Flor. πεσόντε παῖδ' J. Laud. Leid. pr. ἐλειπέτην multi." Porson. Ὡς for ἐπεὶ occurs above, v. 714. See also Soph. Aj. 274.

1445. "καίριους Ald. καίρι' Cant. as a various reading; Leid. pr. M. R. Scal. and to this with Valck. I have given the preference. In conformity with his opinion I have discarded the line which used to precede, Σὺν παρθένῳ τε καὶ προθυμῇ ποδός." Porson. Καίριος, fatal, Æsch. Ag. 1263. ἐπεύ-

χομαι δὲ καίρι' αὖς πληγῆς τυχεῖν: "Hom. Il. Δ. 185. Οὐκ ἐν καίρι' αὖς δὲ πᾶγ' βέλος: Θ. 83. Ἄκρην κακορυφήν, ὅθι τε πρῶται τρίχες Ἰππῶν Κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριον ἔστιν. Virg. Æn. xii. 507. qua fatu celerrima." Blomf. Gloss.

τετρωμένους—σφαγὰς. Passive participles are frequently followed by an accus.: Thuc. i. 126. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν: Soph. Antig. 408. Πρὸς σοῦ τὰ δέιν' ἐκεῖν' ἐπ' ηπειλημένοι. Herod. vii. 69. Αἰθίοπες παρδαλέας τε καὶ λεοντέας ἐναμμένοι. Soph. Trach. 157. Λέπει παλαιὰν δέλτον ἐγγεγραμμένην Ζυθῆματα: as Virg. Ecl. iii. 106. inscripti nomina regum. See Matth. Gr. Gr. § 421.

1447. ἐν μέρει, in turn. Blomf. Gloss. on Æsch. Ag. 323. says that in partem is similarly used by Horace Epod. ii. 39. Quod si pudica mulier in partem juvet domum: but there it means in her turn, in her department.

1449. παρασπίζουσα, according to the derivation, attending at her side as a shield-bearer, here simply accompanying her: so above 1181. παρασπιστὰς πυκνοῖς, numerous attendants, followers. Herc. Fur. 1090. τόξα τ' ἔσπαρται πέδῳ, "Ἀπὸν παρασπίζοντ' ἐμοῖς βραχίσιον, Ἐσώξῃ πλευράς.

προδόντ' ἀδελφῶ φιλτάτω. στέρνων δ' ἀπο
 φύσημ' ἀνείς δύσπλητον Ἑτεοκλῆς ἀναξ
 ἤκουσε μητρὸς, καπιθεῖς ὑγρὰν χεῖρα,
 φωνὴν μὲν οὐκ ἀφῆκεν, ὁμμάτων δ' ἀπο
 προσεῖπε δακρυόεις, ὥστε σημῆναι φίλα. 1455
 ὃς δ' ἦν ἔτ' ἔμπνους, πρὸς κασιγνήτην ἰδὼν,
 γραῖάν τε μητέρ', εἶπε Πολυνείκης τάδε·
 ἀπωλόμεσθα, μῆτερ, οἰκτεῖρω δὲ σέ,
 καὶ τήνδ' ἀδελφὴν, καὶ κασίγνητον νεκρόν·
 φίλος γὰρ ἐχθρὸς ἐγένετ', ἀλλ' ὅμως φίλος. 1460
 θάψον δέ μ', ὦ τεκοῦσα, καὶ σὺ, σύγγονε,
 ἐν γῇ πατρώα, καὶ πόλιν θυμουμένην
 παρηγορεῖτον, ὥς τοσόνδε γοῦν τύχω
 χθονὸς πατρώας, κεί δόμους ἀπώλεσα.

1452. φύσημα—δύσπλητον Schol., δυσέκπνευστον. Potter: *with pain his gasping breath Eteocles drew.*

1453. “*λυγρὰν* Ald. *sed ὑγρὰν* Schol. Grot. C. K. L. Leidenenses, M. P. R.” Porson. The Schol. explains it: *ὑγρὰν ὑπὸ τοῦ αἵματος*, in which Valck. coincides. Brunk adopts Heath’s interpretation, *manum flexilem*, i. e. *nondum sensu et motu carentem*: referring to Soph. Antig. 1237. where Hæmon ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ’ ὑγρὸν Ἀγκῶν ἔτ’ ἔμφρων παρθένον προσπύσσεται. In our passage Potter’s translation seems the true one:—*Stretched forth his hand moist with the dews of death: his clammy hand.*

1454. Thus Iphigenia in Æsch. Ag. 231. ἔβαλλ’ ἔκαστον θυτήρων Ἀπ’ ὁμμάτων βέλει φιλοκίτῳ, where Blomf. in the Gloss., among other passages, quotes Eur. Iph. A. 1245. Ἰδὼν, σιωπῶν λίσσεται σ’ ὅδ’ ὦ πάτερ.

1456. “ὅδ’ ἦν—πρὸς κασιγνήτων δ’ Ald. The emendation belongs to Valck.” Porson.

1460. Musgrave suggests φίλοις, a reading which Elmsley has adopted, on Bacch. 202. The Schol. thus explains the line: φίλος γὰρ ὢν ἀπὸ τῆς φύσεως,

ἐχθρὸς ἐγένετο τῇ γνώμῃ: cf. 1666. Εἴπερ γε πόλεως ἐχθρὸς ἦν, οὐκ ἐχθρὸς ὢν. Valck. compares Tibullus iii. 6, 56. *Perfida, sed quamvis perfida, cara tamen.* A writer in the Class. J. xli. p. 26. quotes the words of Shakspeare in Jul. Caesar: ‘Strike as thou didst at Cæsar; for I know, When thou didst hate him worst, thou lov’dst him better Than ever thou lov’dst Cassius.’

1463. “γοῦν for δὴ, the Aldine reading, is in all Mss. and in Teles in Stobæus xxxviii. p. 233, 47.” Porson.

τοσόνδε—χθ. πατρ. Thus Ædipus says in Soph. Œd. C. 788. Ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς Χθονὸς λαχεῖν τοσούτον, ἐθανεῖν μόνον. Cf. Horat. Carm. i. 28.

1464. “Teles either from error or design, in order to cavil at Euripides, adds the following verse: καὶ γῆς φίλης ὄχθοισι κρυφθῶ καὶ τάφῳ. But no senarius is found in tragic writers, in which the spondee in the fifth foot is so divided, as that καὶ is the second part of that foot: [See Hec. p. 14.] with the exception of Æsch. Suppl. 274. Χρανθεῖσ’ ἀνῆκε γαῖα μήνη καὶ δάκη, which any one can see is corrupt. The edd. of Aldus and Robortellus have

- ξυνάρμωσον δὲ βλέφαρά μου τῇ σῇ χερσὶ, 1465
 μῆτερ' τίθησι δ' αὐτὸς ὀμμάτων ἔπι
 καὶ χαίρειτ', ἥδη γάρ με περιβάλλει σκότος.
 ἄμφω δ' ἄμ' ἐξέπνευσαν ἄθλιον βίον.
 μήτηρ δ' ὅπως εἰσεῖδε τήνδε συμφορὰν,
 ὑπερπαθήσασ', ἤρπασ' ἐκ νεκρῶν ξίφος, 1470
 καὶ πρᾶξε δεινὰ, διὰ μέσου γὰρ αὐχένος
 ὠθεῖ σίδηρον· ἐν δὲ τοῖσι φιλτάτοις
 θανούσα κεῖται, περιβαλοῦσ' ἀμφοῖν χέρας.
 ἀνῆξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων,
 ἡμεῖς μὲν, ὡς νικῶντα δεσπότην ἐμὸν, 1475
 οἱ δ', ὡς ἐκείνον· ἦν δ' ἔρις στρατηλάταις,
 οἱ μὲν, πατάξαι πρόσθε Πολυνείκην δορὶ,

μηνεῖται ἄκη. Valck. compares a line from the Excerpta of Grotius p. 465. ἐν γῆς φίλοις μυχοῖσι κρυφθῆναι καλὸν, and correctly reads φίλης, as Casaubon on Laertius iv. 25. had read, where the passage occurs." Porson.

κεῖ δόμους ἀπώλεσα. Schol. καὶ εἰ τοὺς δόμους τῆς γῆς, ἀντὶ τοῦ τὴν βασιλείαν, ἀπέβαλον.

1465. Cf. Hec. 430. Med. 1029. Hom. Il. A. 452. οὐ μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ Ὅσσε καθαιρήσουσι θανόντι περ.

1469. "Valck. has edited ἐσεῖδε from some Mss." Porson.

1470. "ἐκ νεκροῦ Ald. ἤρπασεν νεκροῦ Grot. ἐκ νεκρῶν most Mss." Porson. See the note on 423. The death of Jocasta is represented differently by Sophocles: see CEd. T. 1254.

1472. The Schol. appears to have read ὠθεῖ in the imperf.; explaining it by ὠθησεν, ἐνέβαλε τὸ ξίφος.

ἐν δὲ τοῖσι. "The Schol. notices a various reading, σὺν τέκνοισι δέ." Porson. See Med. 16.

1474. Cf. Virg. AEn. v. 450. Consurgunt studiis Teucri et Trinacria pubes; It clamor cælo.

Eurip. Phæn.

1475. ἡμεῖς μὲν, sc. λέγοντες, or ἐρίζοντες λόγοις, which is to be supplied from εἰς ἔριν λόγων in the preceding line, *we maintaining, that our master was the conqueror, &c.*, an instance of the nominative absolute, on which see v. 290. Cf. Herod. i. 82.

ὡς νικῶντα δ., the accus. absolute, which is of frequent occurrence with the particle ὡς: Eur. Ion 964. ΠΡ. Σοὶ δ' εἰς τί δόξης ἦλθεν ἐκβαλεῖν τέκνον; ΚΡ. Ὡς τὸν θεὸν σώσοντα τόν γ' αὐτοῦ γόνον: Rhcs. 144. Σάλπιγγος αὐδὴν προσδοκῶν καταδόκει, Ὡς οὐ μενοῦντά μ'. Xen. Anab. i. 3, 15. ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν λεγέτω. See Matth. Gr. Gr. § 569, 2. Elmsley on Eur. Heracl. 693. explains the distinction between the gen. and accus. absolute to be this: that *the former expresses the mere fact, the latter the opinion of some one respecting it.*

1477. οἱ μὲν, sc. λέγοντες, according to the Schol., or ἐρίζοντες ἔλεγον, according to Hermann on Viger p. 700.

Πολυνείκην. Brunck on CEd. C. 375. observes that Πολυνείκη is more Attic,

οἱ δ', ὡς θανόντων οὐδαμοῦ νίκη πέλοι.
 κὰν τῷδ' ὑπεξῆλθ' Ἀντιγόνη στρατοῦ δίχα,
 οἱ δ' εἰς ὄπλ' ἤσσον· εὖ δέ πως προμηθία 1480
 καθῆστο Κάρμου λαὸς ἀσπίδων ἐπι.
 κ' ἄφθνημεν οὐπὼ τεύχεσιν πεφραγμένοι
 Ἀργεῖον εἰσπεσόντες ἐξαίφνης στρατόν.
 κοῦδεις ὑπέστη· πεδία δ' ἐξεπίμπλασαν
 φεύγοντες· ἔρρει δ' αἶμα μυρίον νεκρῶν, 1485
 λόγχαις πιτνόντων· ὡς δ' ἐνικῶμεν μάχῃ,
 οἱ μὲν Διὸς τρόπαιον ἴστασαν βρέτας,
 οἱ δ' ἀσπίδας συλῶντες Ἀργείων νεκρῶν,
 σκυλεύματ' εἶσω τειχέων ἐπέμπομεν.
 ἄλλοι δὲ τοὺς θανόντας Ἀντιγόνης μέτα 1490
 νεκροὺς φέρουσιν ἐνθάδ' οἰκτίσαι φίλοις.
 πόλει δ' ἀγῶνες οἱ μὲν εὐτυχέστατοι
 τῇδ' ἐξέβησαν, οἱ δὲ δυστυχέστατοι.

being contracted from the Ionic termination in *εα*. Elmsley (Quart. Rev. xiv. p. 453.) is of opinion that proper names ending in *ης*, make the gen. in *εος* only; and that the metre no where requires *ην* in the accus. See Dr. Brasse on (Ed. C. l. c.

1482. ἔφθνημεν Ἀργ. στρατόν εἰσπεσόντες ἔξ., we gained an advantage over the Argive army by our sudden attack. Herod. iv. 135. ἔφθνησαν πολλῷ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, came to the bridge long before the Persians. See Matth. Gr. Gr. § 553. and 253.

1485. "μυρίων Ald. μυρίον King from Mss.; for thus the Ms. Cant. has from an emendation, also C. L. and the Leyden. In J. the word is omitted altogether." Porson. "Proprie μυρίον adhibetur de fluidis ἐπὶ τῶν μυρομένων· μυρίον αἶμα, μυρίον ὕδωρ, μυρίον οἶδμα, Apoll. Rh. ii. 1123, τὸ δὲ μυρίον ἐκ Διὸς

ὕδωρ Λῆξεν ἄμ' ἡελίῳ : iv. 1765. κείθεν δ' ἀπτερῶς διὰ μυρίον οἶδμα λιπόντες. Eleganter in epigrammate Μυρία—μύρατο Καλλιόπα. Parum distat Homericum καδδ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν in Il. T. 282. notum μυρία κλαῦσαι." Valck.

1487. "ἔστησαν J. and a Bodleian, not so correctly." Porson. ἴστασαν, were erecting : the imperf. as ἐπέμπομεν. Cf. 583. 1265.

1490. τοὺς θανόντας—νεκρούς. Brunck defends this pleonasm by references to Hom. Il. H. 409. Οὐ γάρ τις φειδῶ νεκρῶν κατατεθνεϊώτων. Eur. Suppl. 526. Νεκροὺς δὲ τοὺς θανόντας—Θάψαι δικαίῳ.

1491. "φίλους Ald. and several Mss. But Brunck φίλοις from his *membranæ*; and this Scaliger had quoted on Varro p. 131. (140. ed. pr.) and seems to have read in a Ms. noticed by Burton." Porson.

- Χο. οὐκ εἰς ἀκοὰς ἔτι δυστυχία
 δώματος ἤκει πάρα καὶ λεύσσειν 1495
 πτώματα νεκρῶν τρισσῶν ἤδη
 τάδε πρὸς μελάνθροισι, κοινῷ θανάτῳ
 σκοτίαν αἰῶνα λαχόντων.
- Αν. οὐ προκαλυπτομένα
 βοστρυχάδεος ἄβρα παρηΐδος, 1500
 οὐδ' ὑπὸ παρθενίας τὸν ὑπὸ βλεφάροισι
 φοῖνικ', ἐρύθημα προσώπου,
 αἰδομένα, φέρομαι Βάκχα νεκύων,

1494. εἰς ἀκοὰς, subaud. *μόνον*: as below 1510. Cf. Med. 652. 735. Hec. 1103. Soph. Antig. 543. Λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.

1495. "δωμάτων Ald. and a portion of the Mss. δώματος Grot. C. L. the second Leyden, the four Bodleian, perhaps also K. R. Again I have given καὶ for γὰρ from the traces of the Florentine Ms. παρακελεύσειν." Porson. Cf. 1546. πάρα γὰρ στενάχειν, καὶ τάδ' αὐτεῖν. Soph. El. 790. νῦν γὰρ οἰμῶξαι πάρα.

1496. "σώματα J. and again ἤδη τρισσῶν M." Porson. Thus below 1579. σώματα νεκρῶν: but we have in Androm. 650. οὐ πεσήματα Πλείσθ' Ἑλλάδος πέπτωκε δοριπετῇ νεκρῶν.

1498. σκοτίαν αἰῶνα: αἰὼν is generally masc.; it is fem. in 1537. μονάδ' αἰῶνα διάξουσα: in Homer Il. X. 58. αὐτὸς δὲ φίλης αἰῶνος ἀμερτῆς: and in Hesiod Sc. 331. γλυκερῆς αἰῶνος ἀμέρτης. "Σκοτίαν αἰῶνα more poetico pro σκότον αἰώνιον, *aeternas tenebras sortiti*." King.

1499. "οὐ προκαλυπτομένα Ald. and below (1536.) with many Mss. προσκλαίω. Grotius corrected both errors. In Athenaeus i. p. 4. B. προκαλυπτομένα." Porson.

1500. "βοστρυχάδεα Athen. βοστρυχάδεος R. because probably some may join the two lines into one hexameter and read βοστρυάδεος. Apollonius Rhodius ii. 679. has used the expression

πολοχοὶ βοτρυδέντες. Βότρυς also for βόστρυχος is read in an epigram Anthol. Hist. v. p. 394. and in another vii. p. 464. But this use seems of a later date than the time of Euripides. Eustathius on Od. A. p. 1420, 64= 61, 22. cites the whole passage, as it is edited, with the exception of προκαλυπτομένη." Porson.

ἄβρα παρηΐδος, for παρηΐδα ἄβραν βοστρυχάδῃ. "It rarely happens that the gen. of a subst. masc. or fem. is accompanied by the adj. in the neuter. Soph. Ant. 1209. Τῷ δ' ἀθλίας ἄσσημα περιβαίνει βοῆς Ἐρποντι μᾶλλον ἄσσον, for βοῇ ἄσσημος. Eur. Hel. 985. Ἄ σοι παρέλιπεν ἡδε τῶν λόγων, φράσω, for οὗς λόγους, where a Ms. has τῷ λόγῳ. Xen. Cyrop. viii. 3, 41. ἡκεὶ δὲ τις ἢ τῶν προβάτων λευκωμένα φέρων, ἢ τῶν βοῶν κατακεκρημνισμένα. This accords with the *strata viarum* of Virgil. Cf. Soph. Oed. T. 261." Matth. Gr. Gr. § 442, 4.

1503. "αἰδομένα Ald. but King has given αἰδομένα from K. and thus J. M. In Burton's note αἰδουμένα ought, it seems, to be read. Again in 1505. I should prefer στολίδος — τρυφάν." Porson.

Βάκχα νεκύων: Ἀἶδος Βάκχα occurs in Hec. 1054. Hipp. 550. Herc. F. 1091. King thus well expresses the sense of this passage when divested of its poetical redundancy: *Non velo genas; non, ut virgines solent, tereor ne*

κράδεμνα δικούσα κόμας ἀπ' ἐμᾶς,
στολίδα προκόεσσαν ἀνεῖσα τρυφᾶς, 1505
ἀγεμόνευμα νεκροῖσι πολύστονον.

αἰ' αἰ', ἰώ μοι.

ὦ Πολύνεικες, ἔφυς ἄρ' ἐπάνυμος.

ὦ μοι μοι, Θῆβαι·

σὰ δ' ἔρις, οὐκ ἔρις, ἀλλὰ φόνος φόνος 1510

Οἰδιπόδα δόμον ᾗλεσε, κρανθεὶς
αἵματι δεινῷ, αἵματι λυγρῷ.

τίνα δὲ προσῶδον,

ἢ τίνα μουσοπόλον στοναχὰν ἐπὶ

erubescam; feror ut Furia, passis capillis, deposita tunica, dux funeris lucitiosa.

1505. στολίδα κρ.—τρυφᾶς Paraphr. ἀφείσα τὴν ἀνθηρὰν στολὴν, τὴν ἀρμόζουσιν τῇ τρυφῇ, τὴν ἀπὸ κρόκου βαμμένην: the idiom is similar to that in Eur. Hipp. 802. βρόχον κρεμαστὸν ἀγχόνῃς ἀνήψατο, i. e. τὸν ἀρμόζοντα τῇ ἀγχόνῃ. Theocritus introduces this custom of loosening the garments as an indication of grief on the death of Adonis, Idyll. xv. 134. Λύσασαι δὲ κόμαν, καὶ ἐπὶ σφυρὰ κόλπον ἀνεῖσαι, Στήθεσι φαινομένοις, λιγυρᾶς ἀρξώμεθ' αἰοιδᾶς. Saffron-colored robes appear to have been usually worn by females: Æsch. Ag. 230. speaking of Iphigenia, Κρόκου βαφὰς δ' εἰς πέδον χέουσα. Aristoph. Lys. 42. Τί δ' ἂν γυναῖκες φρόνιμον ἐργασάσασθαι, *H λαμπρὸν αἰ καθήμεθ' ἐξηνθισμέναι, Κροκωτὰ φέρουσαι. See Hec. 466.

1506. ἀγεμόνευμα. Schol. ἐαυτὴν λέγει προηγῆταιραν τῶν νεκρῶν: see above 298. Porson on Orest. 1051. Soph. Antig. 756. γυναικὸς ὦν δούλευμα. "Sic ap. Latinos operæ pro operarij. Tacit. Hist. i. 2. plenum exiliis mare. Juvenal iii. 84. Usque adeo nihil est, quod nostra infantia cælum Hausit. Inscriptio ap. Gruter. et Castell. et Spon. p. 37. Hujus Nympha loci, sacri custodia fontis." Blomf. S. c. Th. 599.

Ovid Ep. Her. i. immundæ cura fidelis haræ, i. e. qui curam gerit.

1507. "αἰ some four Mss. μοι twice Ald. and some Mss. Again ἰώ 1508. and ἰώ μοι 1509. some Mss., but not Aldus." Porson.

1508. ἐπάνυμος. See the note on v. 645.

1510. οὐκ ἔρις, i. e. οὐ μόνον ἔρις: cf. 1494.

φόνος φ. "Of two substantives, one is put in the dat., in order to express the long continuance of a condition, in which one thing is succeeded by another of the same kind, with the omission of the prep. σύν. Hesiod. Th. 742. ἀλλὰ κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλη, storm upon storm. Soph. Œd. T. 175. ἄλλον δ' ἂν ἄλλῃ προσίδοις—ὑρμενον ἄκταν πρὸς ἑσπέρου θεοῦ. El. 236. ἀλλ' οὖν εὐνοία γ' αὐδῶ, —μη' τίκτειν σ' ἅταν ἅταις." Matth. Gr. Gr. § 400. g.

1511. "Οἰδιπόδαο Aldus with some Mss. here and below 1519. but others correctly. Mss. vary between κρανθεὶς the reading in Aldus and κραθεὶς. Some notice both readings." Porson. Æsch. Prom. 910. πατὴρς δ' ἅρᾳ Κρόνου τότ' ἤδη παντελῶς κρανθήσεται, shall be consummated.

1513. "Grotius has added δὲ, which is found in C." Porson.

δάκρυσι, δάκρυσιν, ὦ δόμος, ὦ δόμος, 1515

ἀνακαλέσομαι,

τρισσὰ φέρουσα τάδ' αἵματα σύγγονα,

ματέρα καὶ τέκνα, χάσματ' Ἑριννύος ;

ἂ δόμον Οἰδιπόδα πρόπαν ὤλεσε,

τᾶς ἀγρίας ὅτε

1520

δυσξύνετον ξυνετὸς μέλος ἔγνω,

Σφιγγὸς αἰοιδῷ σῶμα φονεύσας.

ἰὼ μοι πάτερ

τίς Ἑλλὰς, ἢ τίς βάρβαρος,

ἢ τῶν πάροιθεν εὐγενετᾶν ἕτερος

1525

ἔτλα κακῶν τοσῶνδ'

αἵματος ἀμερίου

τοιᾶδ' ἄχρα φανερά ;

1515. "Aldus and Grotius omit the second ὦ." *Porson*.

1517. "This is a most certain emendation of Musgrave's for αἵμακτᾶ, which Aldus and the codex Augustanus exhibit. In most we find τ. φ. τάδε σώματα, in K. and the second Leyden, as King has edited, τ. φ. γε σώματα, others even more corruptly." *Porson*. Αἷμα in the plural occurs both in Euripides and in Æschylus: the sense that it here bears, a bloody corse, is unusual; unless this may be an instance of the abstract for the concrete, (see v. 1506.) these three murders for murdered persons: the plural of αἷμα in the latter meaning is found in Æsch. Choëph. 638. τῶν θ' αἱμάτων παλαιτέρων Τίνει μύσος Χρόνῳ κλυτῇ βυσσόφρων Ἑρινύς.

1521. "δυσξυνέτου ξυνετὸν μέλος ἔγνω Ald. But δυσξύνετον the Schol. and the codices Augustani: ξυνετὸς in the greater number of Mss. ἔγνω Grot. and most Mss., erroneously, for as yet she is not addressing her father. The σ adhered from the line following. Hesychius: Ὑποβάπτεις

λόγους. συντίθης: where lest any one should fancy this to be a various reading of Alcest. 548. let him erase the σ which is erroneously repeated, and change the ν into the similar letter υ." *Porson*. Cf. 1745.

1523. "μοι once Ald. twice K. R. πάτερ correctly. King μάτερ (correct mäter) from some Mss.; erroneously: mäter ed. Valck." *Porson*.

1524. Ἑλλὰς for Ἑλληνική: see above 1240. Eur. Med. 536.

"ἢ Ald. and most Mss. without τίς, τίς without ἢ the membrana: whence Brunck has edited ἢ τίς." *Porson*.

1525. "προπάροιθεν Ald. and a great many Mss.; but King has edited παροιθεν from some; properly, in my opinion. The line, as I have arranged it, is an iambelegus." *Porson*.

1526. "τόσων δ' Ald. but τόσωνδ' or τοσῶνδ' most Mss." *Porson*.

1527. This line if transposed to follow v. 1525. would be more in place; the order is: ἢ (τίς) ἕτερος αἵματος ἀμερίου τῶν παρ. εὐγ. ἔτλα τοιᾶδ' ἄχ. φ. τ. κ.; of mortal race.

τάλαιν', ὡς ἐλελίζω

τίς ἄρ' ὄρνις, ἢ δρυὸς ἢ

1530

ἐλάτας, ἀκροκόμοις

ἄμφι κλάδοις ἐζομένα,

μονομάτορος ὄδυρμοῖς ἐμοῖς

ἄχῃσει ζυνωδός ;

αἴλινον αἰάγμασιν ἃ

1535

τοῖσδε προκλάω,

1529. "ἐλελίζει Aldus, many Mss. and Eustathius on Il. A. p. 125, 28= 94, 37. ἐλελίζω Leidd. C. and others: οἱ' ἐλελίζω Brunck, partly from conjecture." Porson. 'Ελελίζω from ἐλελεῦ, which the Schol. on Æsch. Prom. 876=902. explains to be θρηνώδες ἐπίφθεγμα, and equivalent to the exclamation φεῦ, φεῦ. "Verbi sonus, gementi lusciniæ vel hirundini proprius, fecit, ut sequentia Tragicæ venient in mentem: invocat in Euripidis Helena 1115. Chorus τὰν αἰδοιτάταν ὄρνιθα μελωδὸν, Ἀηδόνα δακρυόεσσαν" Ἐλθ' ὦ διὰ ζουθᾶν γενύων ἐλελίζομένα Θρήνοις ἐμοῖς ξυνεργός. Cf. Aristoph. Av. 209." Valck. Virg. Geo. iv. 511.

1530. "τίς τ' ἄρ' Barnes from C., with which a few others coincide. Grotius has added ἢ before δρυὸς, which most Mss. sanction." Porson.

1531. ἀκροκόμοις Schol. τοῖς κατ' ἄκρον κομῶσιν. Blomfield on Æsch. Pers. 547. thinks this a corrupt reading for ἀβροκόμοις, citing Iph. T. 1099. φοῖνικὰ θ' ἀβρόκομον: Ion 920. φοῖνικα παρ' ἀβρόκομον: in both which places however ἀβροκόμαν is the usual reading.

1532. "Sometimes the case, which is governed of the prep., does not express the thing about which something else is, but that which is about the latter, e. g. ἀμφὶ πυρὶ στήσαι τρίποδα, to set on the fire, so that this blazes round the tripod. Thus ἀμφὶ

κλάδοις ἔζεσθαι, to surround with boughs, [rather to be surrounded] between boughs." Matth. Gr. Gr. § 583. b. See Orest. 1459.

1533. "μονομάτερος Ald. and a great portion of the Mss.; μονομάτωρ Grot. μονομάτερος Flor. M. and, I believe, others. Brunck ὄδυρμῶν ἐμῶν, merely to avoid the certain emendation of Musgr. in the following line, ἄχῃσει for ἀχέσει: ἄχαισι two Mss. according to Burton." Porson. Μονομάτορος ὄδυρμοῖς ἐμοῖς, for ὄδυρμοῖς ἐμοῦ μον., an elegant idiom, of frequent occurrence both in Greek and Latin writers. See above, v. 30. and the note on Hec. 430. θανούσης ὄμμα συγκλείσει τὸ σόν. Thus Horace Sat. i. 4, 22. cum mea nemo Scripta legat vulgo recitare timentis. Ovid Her. v. 45. Et flesti, et nostros vidisti flentis ocellos. Martial Ep. vii. 50. Si tenet absentis nostros cantatque libellos.

μονομάτορος. The compounds of μήτηρ, observes Blomfield in the Gloss. Æsch. Prom. 90., and he might have added those of πατήρ, invariably end in ωρ, not ηρ: as σιδηρομήτωρ, μουσομήτωρ, προμήτωρ, (above 687. 842.) δυσμήτωρ, ἀμήτωρ, (above 676.) παμμήτωρ, δυσμήτωρ, &c. But in Od. Ψ. 97. we read Μῆτερ ἐμὴ, δύσμητερ, ἀπηνέα θυμὸν ἔχουσα, an exception probably to be admitted for the sake of the antithesis. So in Æsch. Cho. 309. ὦ πάτερ αἰνόπατερ.

μονάδ' αἰῶνα διάζουσα, τὸν αἰὲν
χρόνον ἐν λειβομένοις δακρύοις.

τὴν ἰαχήσω;

τὴν ἐπὶ πρῶτον ἀπὸ χαίτας 1540

σπαραγμοῖς ἀπαρχὰς βαλῶ;

ματρὸς ἐμᾶς διδύμοις

γάλακτος παρὰ μαστοῖς,

ἢ πρὸς ἀδελφῶν

οὐλόμεν' αἰκίσματα δισσῶν; 1545

ὅτοτοί, ὅτοτοί. λεῖπε σοὺς δόμους,

ἀλαὸν ὄμμα φέρων, πάτερ

γεραιῆ, δεῖξον, Οἰδιπόδα,

σὸν αἰῶνα μέλεον' ὃς ἐπὶ δώμασιν

ἄερίον σκότον ὄμμασι σοῖσι βαλὼν, 1550

ἔλκεις μακρόπνουν ζῶαν.

κλύεις, ὦ κατ' αὐλὰν ἀλαίνων,

γηραιὸν πόδα δερνύοις

δύστανος ἰαύων;

1537. "Aldus and many edd. incorrectly accentuate thus, μόνα δ'." Porson.

1538. "δακρύοις τὴν" is Musgrave's correction. Mss. have either δάκρυσιν or, as Aldus, δακρύουσιν." Porson.

1540. "πρῶτον Grot. accidentally, I suppose; for no other editor seems to have found it in the Mss." Porson.

ἀπὸ χαίτας—ἀπαρχὰς. Tearing off the hair was a customary mode of expressing sorrow for the dead: thus in Il. Ψ. 135. at the funeral of Patroclus, θριξὶ δὲ πάντα νέκυν κατακτείνουσι, ὡς ἐπέβαλλον Κεῖρόμενοι: cf. 141. 146. See Potter's Grec. Antiq. vol. ii. p. 197.

1542. "ματέρος Aldus, and ἐν διδύμοις, instead of which Brunck has adopted the conjecture of King, ἢ διδύμοις. But in J. ἐν is well omitted."

Porson.

1545. "νεκρῶν Ald. but δισσῶν most Mss." Porson. αἰκίσματα, disfigurements, wounds.

1546. "ὅττοτοί but once in Aldus: λεῖπε Aldus: λίπε some Mss. and all below 1696. as in Aldus; but Valck. on Hipp. 34. properly reads λεῖπε." Porson.

1548. "Οἰδίπου Aldus." Porson. Οἰδιπόδα is from a nom. Οἰδιπόδης.

1551. "μακρόπνουν the edd. of Barnes and King from some Mss." Porson. Cf. 1722. μακρόπνουν ζῶαν, a life in which the breath is drawn with difficulty, full of groans.

1552. Reiske and Schaefer propose to punctuate thus: ὦ κατ' αὐλὰν ἀλαίνων γηραιὸν πόδα, δερνύοις—: which seems preferable. On the construction, see v. 1427.

1554. "Scaliger noted δύστανος for

ΟΙΔΙΠΟΥΣ.

τί μ', ὦ παρθένε, βακτρεύμασι 1555
 τυφλοῦ ποδὸς ἐξάγαγες εἰς φῶς
 λεχέσῃ σκοτίων ἐκ θαλάμων,
 οἰκτροτάτοις δακρύοις,
 πολὺν, αἰθέρος ἀφανὲς εἶδωλον,
 ἢ νέκυν ἔνερθεν, 1560
 ἢ πτανὸν ὄνειρον;

Αν. δυστυχὲς ἀγγελίας ἔπος οἶσει,
 πάτερ· οὐκέτι σοι τέκνα λεύσσει
 φάος, οὐδ' ἄλοχος, παραβάκτροις
 ἃ πόδα σὸν τυφλόπουν θεραπεύμασιν 1565
 αἶν ἐμόχθει, πάτερ, ὦ μοι.

Οι. ὦ μοι ἐμῶν παθέων·
 πάρα γὰρ στενάχειν, καὶ τὰδ' αὐτεῖν.
 τρισσαὶ ψυχαὶ ποία μοῖρα,
 πῶς ἔλιπον φῶς, τέκνον, αὖδα. 1570

Αν. οὐκ ἐπ' ὀνείδεσιν, οὐδ' ἐπιχάρμασιν,

δύστανον from a Ms., and Valck. conjectured it. The Mss. have removed the same error above 1336." Porson.

1555. "τί δ' some Mss. and 1556. ἐξάγεις D. R." Porson.

1559. ἀφ. εἶδ. Soph. Œd. C. 109. οἰκτεῖρατ' ἀνδρὸς Οἰδίου τὸδ' ἄθλιον Εἶδωλον· οὐ γὰρ δὴ τόδ' ἀρχαῖον δέμας. Apoll. Rh. ii. 197. of Phineus, ὀρθωθεὶς δ' εὐνῆθεν, ἀκέρειον ἦντ' ὄνειρον, Βάκτρον σκηπτόμενος. Æsch. Ag. 82. τὸ θ' ὑπεργήρων, φυλλάδος ἤδη Κατακαρφομένης, τρίποδας μὲν ὁδοὺς Στελχει, παιδὸς δ' οὐδὲν ἀρείων Ὀναρ ἡμερόφαντον ἀλαίνει. See v. 1737. below.

1563. "King has added ὦ before πάτερ; and in the following lines critics have committed many errors in order to form an anapestic system." Porson.

1564. "ἃ παρὰ βάκτροις Ald. παρα-

βάκτροις Cant. J. & is transposed by C. Cant. J. K. L. M. τυφλὸν most Mss., but τυφλόπουν with Aldus J. K." Porson. See 1722.

1565. "θεραπεύμασιν ἐμόχθει, i. q. ἐμόχθει θεραπεύουσα." Scholef. Παρὰ in composition implies comparison, similitude, or equality: παραβάκτροις θ. therefore means with attentions that supplied the place of the staff with which he then supported and guided his steps: thus Hecuba (v. 280.) says of Polyxena, ἥδ' ἀντὶ πολλῶν ἐστί μοι παραψυχὴ. Πόλις, τιθήνη, Βάκτρον, ἡγεμῶν ὁδοῦ.

1567. "ὦ μοι μοι Ald. some omit ἐμῶν." Porson.

1568. "στενάζειν many Mss.; others, with Aldus, omit καὶ, which Grotius has restored." Porson.

1570. "I have given this for φάος, ὦ τέκνον." Porson.

ἀλλ' ὀδύναισι λέγα' σὸς ἀλάστωρ,
ξίφεσιν βρίθων,

καὶ πυρὶ, καὶ σχετλίοις μάχαις,
ἐπὶ παῖδας ἔβα τοὺς σοὺς, ὦ πάτερ. 1575

Οἱ. ὦ μοι αἰ' αἰ'. Ἀν. τί τάδε στενάχεις;

Οἱ. ὦ μοι τέκνα. Ἀν. δι' ὀδύνας ἂν ἔβας,
εἰ τὰ τέθριππά γ' ἐς ἄρματα λεύσσω
ἀελίου, τάδε σώματα νεκρῶν
ὄμματος αὐγαῖς ἐπενώμας. 1580

Οἱ. τῶν μὲν ἐμῶν τεκέων φανερόν κακόν·
ἀ δὲ τάλαιν' ἄλοχος τίνι μοι, τέκνον, ὥλετο μοῖρα;

Ἀν. δάκρυα γοερά φανερά πᾶσι τιθεμένα,
τέκεσι μαστὸν ἔφερεν, ἔφερεν,
ἰκέτις ἰκέταν αἰρομένα. 1585

εὔρε δ' ἐν Ἡλέκτραισι πύλαις τέκνα,
λατοτρόφον κατὰ λείμακα, λόγχαις
κοινὸν ἐνυάλιον

1577. δι' ὀδύνας ἂν ἔ., you would be affected with grief: Eur. Alc. 893. δι' ὀδύνας ἔβας, σάφ' οἶσθα. See above, v. 20.

1580. "αὐγαῖς σαῖς Aldus and several Mss.; but Valck. has discarded σαῖς on the authority of the second Leyden." Porson.

1581. 2. "Thus Aldus has correctly divided these lines into two dactyls, a tetrameter and hexameter. On the suggestion of Markland on Suppl. 649=659., Brunck has edited ἀ δὲ τάλαιν' ἄλο-|χος τίνι, τέκνον, ὥλετο μοῖρα; Most harmonious verses truly! King has omitted δὲ, on the authority of the Ms. K., as if the Doric α for η could possibly be shortened." Porson.

1584. μαστὸν ἔφερεν: the imperfect sense must be here noticed; she had intended to employ that pathetic action in appealing to her sons, but found that the fatal wounds had been

inflicted before her arrival: see above, 1443. The following parallel passages are supplied by Blomfield in the Gloss. on Æsch. Choëph. 884. where Clytemnestra thus appeals to Orestes: ἐπίσχες, ὦ παῖ, τόνδε δ' αἰδέσαι, τέκνον, Μαστὸν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἄμα Οὔλοις ἐξήμελξας εὐτραφέες γάλα. Eur. Or. 519. ἐπεὶ τίν' εἶχες, ὦ τάλαν, ψυχὴν τότε, "Οτ' ἐξέβαλλε μαστὸν, ἰκετεύουσά σε, Μήτηρ; cf. *ibid.* 829. Electr. 1205. In Hom. Il. X. 80. (Ἐκάβη) Κόλπῳ ἀνιεμένη, ἐτέρρῃ δὲ μαζὸν ἀνέσχε, Καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα. "Εκτορ, τέκνον ἐμὸν, τάδε τ' αἶδεο, καί μ' ἐλέησον Αὐτήν· εἴ ποτέ τοι λαθικηδεά μαζὸν ἐπέσχον, Τῶν μνήσαι, φίλε τέκνον.

1585. "ἰκέταν Aldus, with several Mss. (agreeing with μαστὸν:) ἰκέτιν Grot. D. K. For αἰρομένα Cant. αἰωρομένα, Schol. ὀρομένα." Porson.

μάτηρ, ὅστε λέοντας ἐναύλους,
μαρναμένους, ἐπὶ τραύμασιν αἵματος 1590
ἤδη ψυχρὰν λοιβὰν, φονίαν,
ἀν' ἔλαχ' Αἶδας, ὥπασε δ' Ἄρης.
χαλκόκροτον δὲ λαβοῦσα νεκρῶν πάρα φάσγανον,
εἴσω
σαρκὸς ἔβαψεν, ἄχει δὲ τέκνων ἔπεισ' ἀμφὶ τέκ-
νοισι.
πάντα δ' ἐν ἅματι τῷδε συνάγαγεν 1595
ἀμετέροισι δόμοισιν ἄχη θεὸς,
ᾧ πάτερ, ὅς ταῦτα τελευτᾷ.

1589. "Musgrave conjectures δμαύ-
λους. No alteration appears to me
to be necessary, but if any, λέοντες
συναύλω would be better." *Porson*.

1590. μαρναμένους agrees with
τέκνα in sense, not in construction:
see v. 1303.

1591. ψυχρὰν λοιβὰν, dependent
upon εἴρω, in apposition to τέκνα.
Cf. Alc. 363.

1594. "ἔβαψεν, which Valck. first
restored for ἐπεμψεν, is found in the
Bodleian Mss. according to Burton,
in C. D. J. L. the first Leyden, and
M. Examples of this verb have been
already produced by others from *Æsch.*
Prom. 862. (δίδηκτον ἐν σφαγαῖσι βά-
ψασα ξίφος.) *Ag.* 1011. *Soph. Aj.* 94.
Lycophr. 1121. and elsewhere. *Eus-*
stathius on *Od. Z.* p. 1554, 7=250, 36.
τὸ δὲ εἶσι κατ' οὐρέος, ἀπτικὴν ἔχει
σύνταξιν· ὡς καὶ τὸ, κατὰ σπλάγ-
χνων ἔβαψε ξίφος. Again ἄγχι, which
most edd. have, *Canter* first edited
from conjecture, *Grotius* probably from
Mss., for D. K. L. have it; ἄγχι C.
ἄγχει M. ἄχι *Cant.* as a various read-
ing; ἄχη *August. Laud.* ἔχει membr.,
out of which *Brunck* has made ἔγχει,
but reads by transposition τέκνων δ'
ἔγχει, on account of the metre for-
sooth, which is not the least improved
by this expedient. *Musgrave* also,
from regard to the metre, conjectured
λόγχι. The fact is that they were

desirous to make the anapests perfect;
and therefore gave themselves a great
deal of unnecessary trouble both here
and in other places. Since however
Aldus, one of the Baroccian Mss.,
Cant. and J. have ἄχει, and again
Aldus, with almost all Mss., τέκνοισι
(or τέκνοισιν), I have so edited, and
arranged the words in two hexameters.
If however you give the preference
with *Brunck* to ἔγχει, read ἔβαψ'."
Porson. Thus *tinguo* in *Virg. Æn.*
xii. 357. *dextræ mucronem extorquet*,
et alte *Fulgentem tinguit jugulo*.

1595. "ἡματι *Ald.* and μῆτηρ above
1589. Some Mss. give the Doric form
in both places: ἅματι as a various
reading *Cant.* *Aldus* and most Mss.
put ᾧ πάτερ at the end of this verse;
Grotius, K. and the second *Leyden*,
below." *Porson*.

1596. "δώμασιν not a few of the
Mss." *Porson*. The reading preferred
by *Porson* makes a dactylic tetrameter
acatalectic similar to the preceding.

1597. "ὅς τᾷδε *Aldus* and almost
all Mss. ὅστε *Grotius*; ὅς γε K. and
the second *Leyden*: ὅς τᾷδ' ἐπιτε-
λευτᾷ one of the Baroccian Mss. I
have edited ταῦτα for τᾷδε, which
words are very frequently confounded.
Above 393. ἀτὰρ τί τᾷδε *Cant.* J. and
M. as a various reading; below 1775.
ἀτὰρ τί τᾷδε *Cant.*" *Porson*.

- Χο. πολλῶν κακῶν ὑπῆρξεν Οἰδίπου δόμοις
τόδ' ἡμαρ· εἴη δ' εὐτυχέστερος βίος.
- Κρ. οἴκτων μὲν ἤδη λήγελ', ὥς ὥρα τάφου 1600
μνήμην τίθεσθαι· τῶνδε δ', Οἰδίπου, λόγων
ἄκουσον· ἀρχὰς τῆσδε γῆς ἔδωκέ μοι
'Ετεοκλέης παῖς σὸς, γάμων φερίνας διδούς
Αἴμονι, κόρης τε λέκτρον Ἀντιγόνης σέθεν.
οὔκουν σ' εἰσώ τήνδε γῆν οἰκεῖν ἔτι. 1605
σαφῶς γὰρ εἴπε Τειρεσίας, οὐ μή ποτε,
σοῦ τήνδε γῆν οἰκοῦντος, εὔ πράξειν πόλιν.
ἀλλ' ἐκκομίζου· καὶ τὰδ' οὐχ ὕβρει λέγω,
οὐδ' ἐχθρὸς ἂν σοι, διὰ δὲ τοὺς ἀλάστορας
τοὺς σοὺς, δεδοικῶς μή τι γῆ πάθῃ κακόν. 1610
- Οι. ᾧ μοῖρ', ἀπ' ἀρχῆς ὥς μ' ἐφυσας ἄθλιον,
καὶ τλήμον', εἴ τις ἄλλος ἀνθρώπων ἔφω·

1598. "κατῆρξεν Aldus and the membranæ: ὑπῆρξεν almost all Mss. Valckenaer has edited from the first Leyden, πολλῶν ὑπῆρξεν Οἰδίπου κακῶν δόμοις, but the other arrangement is better, as is evident from *Electra* 213. which he himself quotes: πολλῶν κακῶν Ἕλλησιν αἰτίαν ἔχει. But the origin of the mistake is evident from J. πολλῶν ὑπῆρξε κακῶν Οἰδίπου. Moreover δόμος Scal. τέκνοις one of the Baroccian and J." Porson. "Ποῦς makes in the gen. ποδός: words, however, compounded with ποῦς, make in Attic πον, and in the accus. πουν, as πολύπους—πον, Οἰδίπους, τριπούς." Matth. Gr. Gr. § 72. p. 84.

1601. "τῶνδ' without δ' Aldus and some Mss.; τόνδε δ', Οἰδίπου, λόγον Scal. from a Ms. as I suppose." Porson. Elmsley has restored Οἰδίπους as the vocative throughout the CEd. Tyr. in every instance, whether before a vowel or consonant.

1603. "παῖς σὸς for σὸς παῖς all Mss.; also the Florentine according to Burton, although omitted by Valck." Porson.

1606. "Valck. cites the passage from the Phœnissæ of Accius in Nonius under the word *vastescant*: 'Jussit proficisci exilium quovis gentium, Ne scelere tuo Thebani vastescant agri.'" Porson.

1607. Elmsley on Soph. CEd. C. 177. p. 116. observes: "Nisi abundat μῆ, legendum πρᾶξαι." See Med. 726. 1148. for the reasons of this change.

1609. "σὸς Aldus; σοὶ most Mss." Porson.

1612. "τλήμον D. which may seem to confirm the conjecture of Valck. ᾧ τλήμον." Porson.

εἴ τις ἄνθρωπος. ἔφω, if any man ever was: "εἴ τις ἄλλος, εἴπερ τις, et ὥς ἄλλος οὐδέ τις permutantur in istiusmodi loquendi formulis. Æsch. Ag. 943 (=907. Bl.) εἴπερ τις, εἰδώς. Soph. CEd. T. 1128 (=1108.) εἴπερ τις ἄλλος, πιστός: CEd. C. 1657. εἴ τις βροτῶν, Θανμαστός. Callim. H. in Del. 161. νῆσος—λιπαρή τε καὶ εὐβοτος, εἴ νύ τις ἄλλη. Theocr. Id. xi. 38. Συρίσθεν δ' ὥς οὐ τις ἐπίσταμαι ᾧδε Κυκλώπων." Valck. Blomfield (Gloss. Æsch. Ag. l. c.) adds the following

ὃν καὶ πρὶν εἰς Φῶς μητρὸς ἐκ γονῆς μολεῖν,
 ἄγονον Ἀπόλλων Λαῖῶ μ' ἐθέσπισε
 φονέα γενέσθαι πατρὸς, ᾧ τάλας ἐγώ. 1615
 ἐπεὶ δ' ἐγενόμην, αὐτὶς ὁ σπείρας πατὴρ
 κτείνει με, νομίσας πολέμιον πεφυκέναι·
 χρῆν γὰρ θανεῖν νιν ἐξ ἐμοῦ· πέμπει δέ με,
 μαστὸν ποθοῦντα, θηρσὶν, ἄθλιον, βοράν·
 οὗ σωζόμεσθα· Ταρτάρου γὰρ ὥφελεν 1620
 ἐλθεῖν Κιβαιρᾶν εἰς ἄβυσσα χάσματα,
 ὅς μ' οὐ διώλεσ', ἀλλὰ δουλεῦσαι τέ μοι

examples from prose writers where the insertion of καὶ is to be noticed: Herod. iii. 2. εἰ γὰρ τινες καὶ ἄλλοι, τὰ Περσέων νόμιμα ὁρθῶς ἐπιστάται καὶ Αἰγύπτιοι. Xen. Cyr. v. 1, 6. εἴ τις καὶ ἄλλος ἀνὴρ, καὶ ὁ Κῦρος ἀξιὸς ἐστὶ θαυμάζεσθαι. Brasse on Soph. (Ed. C. 733. (πρὸς πόλιν δ' ἐπίσταμαι Σθένουσιν ἦκων, εἴ τιν' Ἑλλάδος μέγα:) supplies also Thuc. i. 70. καὶ ἅμα, εἴπερ τινὲς καὶ ἄλλοι, ἀξιοὶ νομίζομεν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν. Ἄλλος is sometimes omitted, as in Soph. (Ed. C. II. cc. Trach. 8. ὅκνον Ἀλγιστον ἔσχον, εἰ τις Αἰτωλὸς γυνή.)

1613. "ὃν falls under suspicion on account of μ' in the following line. We meet indeed with ἦν—τήνδε twice in Androm. 651. 710. but both passages seem corrupt. I would read with an interrogation, οὐ, καὶ πρὶν εἰς Φῶς. Again μητρὸς is omitted in Cant. J. M. In Cant. and M. ἔτι is added at the end, which if you admit, you will put a comma after γονῆς, and take ἔτι ἄγονον together. But ἔτι sometimes is attributable to the liberality of transcribers, as below 1634. οὐκ ἔρ' ἐστὶ μοι D. Valckenaer correctly renders ἄγονον, *nondum natum*, from the imitation of the passage by Aristophanes Ran. 1214. ὅτινά γε, πρὶν φῶναι μὲν, Ἀπόλλων ἔφη Ἀποκτενεῖν τὸν πατέρα, πρὶν καὶ γεγενῆναι. Zenodotus in an epigram in Diog. Laertius vii. 30. εἰ δὲ πάτρα Φοίνισσα, τίς δ

φθόνος; ἦν καὶ ὁ Κάδμος. For ἦν Suidas under Κάδμος has ὃν. Read, εἰ δὲ πάτρα Φοίνιξ σὺ, τίς δ φθόνος; οὐ καὶ ὁ Κάδμος Κεῖνος, ἀφ' οὗ γραπτὰν Ἑλλάς ἔχει σελίδα;" Porson. The reading which Fr. H. Bothe has admitted into his text is worthy of notice, if not the true one: ὃ καὶ, πρὶν κ. τ. λ. *quare, itaque*. See 156. 270.

1617. κτείνει με, *attempts to kill me*: Soph. (Ed. C. 992. εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε κτείνει παραστάς. Cf. 1413. 1636.

"δυσδαίμονα Ald. πεφυκέναι Grotius, and, I think, all the Mss." Porson.

1619. "ἀθλίαν C. D. K. L. Leidd." Porson.

1622. "In this corrupt passage I have retained the reading of Aldus: δουλευσεται μοι K. the acute over ευ being obliterated; δουλεύεται μοι J. with ε written over αι; δουλεύεται τε με the *membr.*; Valck. conjectures δουλεύουσιν μοι; Musgrave δουλεύσαι μέ μοι, which Brunck has edited. Again δαίμων Πόλυβον ἐξέδωκεν the first Leyden; Πόλυβον ἐξέδωκεν without δαίμων C. D. L. and four Bodleian. Πρὸς Πόλυβον ἐξέδωκεν K. Leid. sec.; δέδωκε *membr.* I read, ἀλλὰ δουλεύουσιν μοι ἐξέδωκε Πόλυβον ἀμφὶ δεσπότην. Μοῖρ in the beginning of a line, with an elision, occurs [in Soph. (Ed. C. 1546=1537.] in the Telephus of Moschion in Stobæus Eccl. Phys. p. 127. Grot. ὃ καὶ θεῶν κρατοῦσα καὶ

δαίμων ἔδωκε Πόλυβον ἀμφὶ δεσπότην.
 κτανὸν δ' ἑμαυτοῦ πατέρ' ὁ δυσδαίμων ἐγὼ,
 εἰς μητρὸς ἦλθον τῆς τάλαιπώρου λέχος, 1625
 παῖδάς τ' ἀδελφοὺς ἔτεκον, οὓς ἀπώλεσα,
 ἀρὰς παραλαβὼν Λαΐου καὶ παισὶ δούς.
 οὐ γὰρ τοσοῦτον ἀσύνετος πέφυκ' ἐγὼ,
 ὥστ' εἰς ἑμ' ὄμματ' εἷς τ' ἐμῶν παίδων βίον
 ἄνευ θεῶν του ταῦτ' ἐμηχανησάμην. 1630
 εἶεν τί δράσω δῆθ' ὁ δυσδαίμων ἐγώ;
 τίς ἡγεμάν μοι ποδὸς ὁμαρτήσῃ τυφλοῦ;
 ἥδ' ἡ θανοῦσα; ζῶσά γ' ἂν, σάφ' οἶδ' ὅτι.
 ἀλλ' εὐτεκνος ζυνωρίς; ἀλλ' οὐκ ἔστι μοι.

θητῶν μόνῃ Μοῖρ', ὧ λιταῖς ἄτρωτε
 δυστήνων βροτῶν, Πάντολμ' ἀνάγκη,
 στυγνὸν ἢ κατ' αὐχένα Ἡμῶν ἐρεΐδεις
 τῆσδε λατρείας ζυγόν' where Grotius
 had properly added ὧ, but Schow p.
 152. with his usual knowledge of me-
 tre had discarded it. Again the origi-
 nal reading was πᾶν τὸ λῆμ' ἀνάγκης,
 from whence Grotius made out πᾶν
 τλῆμ', by inventing a new word.
 Ruhnken H. in Cer. 217. correctly
 cites τῆσδε for τῆς τε. Πάντολμος
 ἀνάγκη occurs in an epigram Anthol.
 i. 47, 4. p. 69. HSt. iii. p. 239. Brunck.
 ἀσχήμων ἔνδεια καὶ ὁ πάντολμος ἀνάγ-
 κη. In that passage Brunck changed
 the word ἀσχήμων, which was not
 Greek, into another, no better, αἰσχύ-
 μων." Porson. The change of δαίμων
 into Μοῖρ' is not clearly explained:
 the introduction also of another nomi-
 native after ἀλλὰ embarrasses the
 sense; and moreover how can Œdipus
 be said δουλεύσαι ἀμφὶ Πόλυβον? Per-
 haps the reading may have been in one
 line: ἀλλὰ δουλεύσαντί τῳ, for τινί,
 and in the next Ζῶντ' ἐξέδωκε or Ζώσας
 μ' ἔδωκε.

1630. "Illud του, τῳ, Sophocli
 longe frequentissimum et Atticis, mul-
 to rarius invenietur in Euripide, apud
 Œschylum rarissime, nunquam occur-
 Eurip. Phæn.

rit apud Homerum." Valck. "This
 and the five following lines are omitted
 in the Florentine Ms., on account of
 the word βίον at the end of 1629.
 1635." Porson.

1631. "εἶεν is used adverbially in
 the sense of the Latin *esto, well, be it
 so!* and appears to have been retained
 in the language of common life from
 the old *εἴε* for *εἴη*, with *ν* ἐφέλκ.: for
 the sense requires the singular. It
 occurs chiefly in Plato and Aristopha-
 nes." Matth. Gr. Gr. § 211, 3. It is not
 of rare occurrence in Euripides;
 for Blomfield in the Gloss. on
 Œsch. Cho. 645. has given twenty
 references.

1633. "ζῶσα γὰρ Aldus, the mem-
 branæ and others. But ζῶσά γ' ἂν not
 a few, as Grotius and King have given:
 ζῶσα γὰρ ἂν one Baroccian." Porson.
 On σάφ' οἶδ' ὅτι in the end of a clause,
 see Med. 959.

1634. "ἀλλὰ is used in alternate
 brief objections and answers, with an
 ellipsis of πότερον or ἄρα:—ἐπὶ τὴν
 εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν' ἀλλ' ἐπὶ
 τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης
 ἐβουλεύεσθε. Dem. pro Cor. p. 233,
 12. ed. Reisk." Hoogev. Part. p. 3.
 ed. Seager.

ἀλλ' ἐπὶ νεάζων αὐτὸς εὖροιμ' ἂν βίον; 1635

πόθεν; τί μ' ἄρδην ᾧδ' ἀποκτείνεις, Κρέον;

ἀποκτενεῖς γὰρ, εἴ με γῆς ἔξω βαλεῖς.

οὐ μὴν ἐλίξας γ' ἀμφὶ σὸν χεῖρας γόνυ
κακὸς φανοῦμαι· τὸ γὰρ ἐμόν ποτ' εὐγενὲς

οὐκ ἂν προδοίην, οὐδὲ περ πρᾶσσαν κακῶς. 1640

Κρ. σοί γ' εὖ λέλεκται, γόνατα μὴ χράζῃν ἐμὰ,
ἐγὼ δὲ ναίειν σ' οὐκ ἐάσαιμ' ἂν χθόνα.

νεκρῶν δὲ τῶνδε, τὸν μὲν εἰς δόμους χρεῶν

ἦδη κομίζῃν· τὸν δὲ Πολυνείκους νέκυν

1636. πόθεν; Hec. 611. ὥς μὲν ἀξία, πόθεν; how is it possible? Schol. οὐδαμῶς, nihil minus. ἄρδην, utterly: akin to the Lat. *e medio tollere*.

1638. "Thus Aldus and most Mss. Valck. has edited οὐ μὴν γ' ἐλίξας, Brunck has omitted γ' on the authority of the *membranæ* and three other Mss.; both incorrectly. The particle γε is often added in the same sentence with ἀλλὰ μὴν, καὶ μὴν, οὐδὲ μὴν, οὐ μὴν, but never, except with the interposition of another word, as I have briefly noticed on Hec. 403=399. [1206. "The reason of this is not difficult to discover. The enclitic must follow the word to which it refers; but it has no connexion with μὴν." Schæf.] Eurip. Alope in the Etym. M. p. 420. 16. οὐ μὴν σύ γ' ἡμᾶς τοὺς τεκόντας ἠδέσω: οὐ μὴ is improperly edited. Soph. Œd. T. 987. καὶ μὴν μέγας γ' ὀφθαλμοὺς οἱ πατρὸς τάφοι. This the metre requires, for the second syllable of μέγας is short; and thus some one conjectured in the London ed. a. 1746. but Brunck overlooked it. Aristoph. Av. 639. καὶ μὴν μὰ τὸν Δι' οὐχὶ νυστάζειν ἔτι Ὀρα' στίλν ἡμῖν: Plutarch in Nicias p. 528. A. cites it thus, νυστάζειν ΓΕΠΩΩΡΑ' στίλν ἡμῖν. Erase the ω which is incorrectly repeated, and change Π into ΤΙ; you will then have, νυστάζειν γ' ἔτι Ὀρα' στίλν ἡμῖν. Chionides in Suidas under ἄγνος· καὶ μὴν μὰ τὸν Δι' οὐδὲν ἔτι γέ μοι δοκῶ: the vulgar reading has τε for γε. Cycl.

541. καὶ μὴν λαχνῶδες γ' οἶδας ἀνθηρᾶς χλόης, not λαχνῶδες τοῦδας, which is a crasis altogether inadmissible. In Euripides Electr. 982. the reading undoubtedly is, Καὶ μὴν γ' ἀμύνων πατρὶ, δυσσεβῆς ἔσει. But Reiske reads excellently καὶ μὴ γ' ἀμύνων. The lines following correct thus: OP. ἐγὼ δὲ μητρὶ τοῦ φόνου δώσω δίκας. HA. τῷ δ' αὖ, πατρῶν διαμεθεῖς τιμωρίαν." Porson.

1639. Valck. compares the words of Œdipus to Creon in Statius Theb. xi. 688. 'an expectas, ut pronus, suplice dextra Sternar; et immitis domini vestigia quæram?' Also those of Andromache to Hermione v. 190. ὅμως δ' ἐμαντήν οὐ προδοῦσ' ἀλώσομαι.

1641. "Thus Valck. correct γ for σοί τ'." Porson. On the verb χράζειν, see Med. 497. Hesych. χράζει· προσάπτει, ψηλαφᾷ.

1643. Elmsley on Œd. T. 717. proposes to correct this line thus: νεκρῶ δὲ τῶδε, τὸν μὲν κ. τ. λ. the accus. absolute: as Hom. Il. Γ. 211. ἄμφω δ' ἐξομένω, γεραριώτερος ἦεν Ὀδυσσεύς. See Hec. 1167.

1644. "Ald. and Mss. τόνδε δ' ὅς (τόν δ' ὅς Ald.) πέρσων πόλιν Πατρίδα σὺν ἄλλοις ἦλθε Πολυνείκους νέκυν· where since σὺν ἄλλοις is very tame, King conjectures σὺν ὕπλοις, which Brunck has adopted. Valckenaer defends the vulgar reading by Herc. Fur. 1166. ἦκω σὺν ἄλλοις, οἱ παρ' Ἀσσωποῦ ῥοὰς Μένουσιν ἐροπλοῖ. But

ἐκβάλετ' ἄθαρπτον τῆσδ' ὄρων ἕξω χθονός. 1645

κηρύσσεται δὲ πᾶσι Καδμείοις τάδε·

ὃς ἂν νεκρὸν τοῖδ' ἢ καταστέφω ἀλῶ,

ἢ γῇ καλύπτω, θάνατον ἀνταλλάσσεται.

σὺ δ', ἐκλιπούσα τριπτύχων θρήνου νεκρῶν,

κόμιζε σαυτὴν, Ἀντιγόνη, δόμων ἔσω 1650

καὶ παρθενεύου, τὴν ἰούσαν ἡμέραν

μένουσ', ἐν ᾗ σε λέκτρον Αἴμονος μένει.

Αν. ὦ πάτερ, ἐν οἷοις κείμεθ' ἄθλιοι κακοῖς·

there *σὺν ἄλλοις* is not put absolutely : *σὺν ὅπλοισι* therefore ought to be received, were not the entire clause spurious. For who has used the expression *πόλιν πατρίδα*? Then Creon issues his commands with exceeding brevity, and does not stop to give his reasons. Besides if he had given a reason for depriving Polylices of burial, he would also have given a reason for honoring Eteocles, as he does in *Æsch. S. c. Th. 1015—1032. Soph. Antig. 194—206.* Nor is it extraordinary that this passage should be interpolated, when an entire line from *Soph. Antig. 29.* has crept into every Ms. after 1648: *ἔᾱν δ' ἄκλανστον, ἄταφον, οἰωνοῖς βοράν.* For *ἦδη J.* has *δμῶας.* Porson.

1645. “*ἐκβάλλετ' ἄταφον* Barnes, from conjecture, instead of the reading in Aldus *ἐ. ἄθαρπτον.* And indeed *ἄθαρπτον* is in all the Mss.: *ἐκβάλετ'*, as Valck. has edited, in the Bodleian, Cant. J. L. Again *κηρύσσετε* Ald. Cant. J. M., from which *κηρυξάτω* might be conjectured, understanding *κήρυξ*; but *κηρύσσεται* is better, is found in other Mss., and is explained in the Schol. by *κηρυχθήσεται.*” Porson. Cf. *Hec. 813. Med. 336.*

1647. *καταστέφω* Schol. *κοσμῶν· εἰώθασι γὰρ στέφειν τοὺς νεκρούς.* *Hec. 571. οἱ μὲν αὐτῶν τὴν θανούσαν ἐκ χειρῶν φύλλοις ἐβαλλον.* *Tro. 1143. πέπλοισιν ὥς περιστείλῃς νεκρὸν Στεφάνας θ'.*

1648. *θ. ἀνταλλάσσεται* Schol. *ἀντὶ τῆς ταφῆς λήψεται, shall have in return for his pains.*

1649. “*τριπτύχων* Ald. *τριπτύχους* Grot. and most Mss. *νεκρῶν γόους* Ald. *θρήνους νεκρῶν* many Mss.” Porson.

1651. *παρθενεύου* Schol. *ἐν τῇ παρθενῶνι μένε·* cf. 1280.

“*Εἰσιούσαν* Ald. membr. *ἐπιούσαν* Grot. and most Mss.; which I am surprised that Valck. should have left without correction; that Brunck should, is no wonder. The opinion of Markland and Heath, that this word may be pronounced as a trisyllable, is nothing to the purpose. For this is never the case, except in the vowel *ε*, and that not universally, for instance *ἡδέως* and *πρακτέον* are never contracted into a dissyllable. I have edited therefore from the lib. P. *ἰούσαν*, considering that the tragic writers would not use the expression *ἐπιούσαν ἡμέραν*, as too closely resembling prose; but that transcribers would be very likely to write so. Thus for *τῆς ἐπιούσης ἐλπίδος* in *Aristoph. Thesm. 877.* the Schol. on *Hec. 225.* cites *τῆς ἐπιούσης ἡμέρας.* But when the tragic writers use the word *ἐπιούσαν*, they express *ἡμέραν* by a circumlocution, as *Med. 356. εἴ σ' ἢ πῖουσα λαμπὰς ὕψεται θεοῦ.* *Rhes. 331. πέποιθα· δείξει τοῦτιδν σέλας θεοῦ.* *Euripides in Stobæus cxlii. p. 499. Grot. οἱ τὴν ἐπιστείχουσιν ἡμέραν ἰδεῖν Ποδούσ'.* In *Rhesus 995.* both the verb and the noun are altered: *ἡμέραν ἐλευθέραν Ἀκτῖνα τὴν στείχουσιν ἡλίου φέρειν.* Thus *ἡλίου τέλλοντος* for *ἀνατέλλοντος* *Soph. El. 699.*” Porson.

1653. “Thus Valck. has edited for *ἀθλίοις.*” Porson. Schæfer defends the

ὡς σὲ στενάζω τῶν τεθνηκότων πλέον.

οὐ γὰρ τὸ μὲν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ·
ἀλλ' εἰς ἅπαντα δυστυχῆς ἔφυς, πάτερ. 1656

ἄτάρ σ' ἐρωτῶ τὸν νέῳστί κοίρανον,
τί τόνδ' ὑβρίζεις πατέρ' ἀποστέλλων χθονός;
τί θεσμοποιεῖς ἐπὶ ταλαιπῶρῳ νεκρῷ;

Κρ. Ἐτεοκλέους βουλευμάτων, οὐχ ἡμῶν, τάδε. 1660

Αν. ἄφρονά γε, καὶ σὺ μωρὸς ὃς ἐπίθου τάδε.

Κρ. πῶς; τάντεταλμέν' οὐ δίκαιον ἐκπονεῖν;

Αν. οὐκ, ἦν πονηρά γ' ἢ κακῶς τ' εἰρημένα.

Κρ. τί δ'; οὐ δικαίως ὁδὲ κυσὶν δοθήσεται;

Αν. οὐκ ἔννομον γὰρ τὴν δίκην πρᾶσσεσθὲ νιν. 1665

Κρ. εἴπερ γε πόλεως ἐχθρὸς ἦν, οὐκ ἐχθρὸς ᾧν.

Αν. οὐκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα.

Κρ. καὶ τῷ τάφῳ νῦν τὴν δίκην παρασχέτω.

fatter reading by Orest. 352. κύκλω γὰρ εἰλιχθεῖσαν ἀθλοῖς κακοῖς Οὐπώποτ' ἄλλον μᾶλλον εἶδον ἐστίαν. Tro. 504. τὸ λοισθιον δὲ θριγκὸς ἀθλίων κακῶν.

1654. Cf. Æsch. S. c. Th. 327. φθιμόνον τοι προλέγω Βέλτερα τῶνδε πρᾶσσειν.

1657. τὸν ν. κοῖρ. This ironical use of the article is noticed Med. 273. Thus Œdipus in his address to Creon, Soph. Œd. C. 991. εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε Κτείνειο παραστάς.

1658. τόνδε—πατέρα, δεικτικῶς, as below 1679. τῆσδε μητρός.

1661. "Scaliger had noted ἐπίθου, and Valck. edited it from C. for ἐπέιθου." Porson.

1662. "ἐκτελεῖν most Mss. with Grotius; but ἐκτελεῖν, if I mistake not, is not a word suited to Euripides. The Mss. J. M. and the membr. retain the Aldine reading ἐκπονεῖν." Porson.

1663. "πονηρά τ' Ald. which is good in itself. But the reading of the Mss. is better." Porson.

1664. Eur. Heracl. 1050. εἴτα χρῆ κυσὶν Δοῦναι κτανόντας. Hom. Il. A.

4. αὐτοὺς δὲ ἐλῶρια τεύχε κύνεσσιν Οἰωνοῖσι τε πᾶσι. Virg. Æn. ix. 485. Heu! terra ignota canibus data præda Latinis Alitibusque jaces!

1665. πρᾶσσεσθαί τινα δίκην, sumere pœnas ab aliquo: a construction frequent in prose writers: Demosth. 845, 4. εἰ ἐπεπράγμην Ἄφοβον τοῦτον τὴν δίκην. See Matth. Gr. Gr. § 411, 4.

1666. οὐκ ἐ. ᾧν, Paraphr. ἦτοι οὐκ ὀφείλων εἶναι ἐχθρός. Cf. 1640.

1667. Paraphr. οὐκ ἔδωκεν οὖν τῇ ἀποβάσει τὴν κόλασιν; δαίμονα δέ φησι τὸν ἐξ εἰμαρμένης καὶ δαίμονος θάνατον. Schol. τύχην δὲ τὴν κατὰ τὸν πόλεμον συντυχίαν (cf. Med. 1005.) οὐκοῦν φησὶν ἀρκεσθῆναι τῷ θανάτῳ, ὃν ἐτυχεν αὐτὸν ἐν τῷ πολέμῳ ἀνατλήναι. Δαίμων has the same meaning in Eur. Alc. 956. γυναῖκός δαίμον' εὐτυχέστερον τοῦμοῦ νομίζω, the death, fate, lot. See Monk's note. The expression ἔδωκε τὸν δαίμονα seems to originate from the usual one διδόναι δίκην: he has met his fate.

1668. τῷ τάφῳ i. e. τῇ ἀταφίᾳ; see Med. 963.

- Αν. τί πλημμελήσας, τὸ μέρος εἰ μετῆλθε γῆς ;
 Κρ. ἄταφος ὅδ' ἄνῃρ, ὡς μάθης, γενήσεται. 1670
 Αν. ἐγὼ σφε θάψω, καὶ ἀπεννέπη πόλις.
 Κρ. σαυτὴν ἄρ' ἐγγὺς τῷδε συνθάψεις νεκρῷ.
 Αν. ἀλλ' εὐκλείης τοι δύο φίλω κεῖσθαι πέλας.
 Κρ. λάζυσθε τήνδε, κεῖς δόμους κομίζετε.
 Αν. οὐ δῆτ', ἐπεὶ τοῦδ' οὐ μεθήσομαι νεκροῦ. 1675
 Κρ. ἔκριν' ὁ δαίμων, παρθέν', οὐχ ἂ σοὶ δοκεῖ.
 Αν. κακείνο κέκριται, μὴ φυβρίζεσθαι νεκρούς.
 Κρ. ὡς οὔτις ἀμφὶ τῷδ' ὑγρὰν θήσει κόνιν.
 Αν. ναὶ πρὸς σὲ τῆσδε μητρὸς Ἰοκάστης, Κρέον.
 Κρ. μάταια μοχθεῖς, οὐ γὰρ ἂν τύχοις τάδε. 1680
 Αν. σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα.
 Κρ. ἐν τοῦτ' ἂν εἴη τῶν ἀπορρήτων πόλει.
 Αν. ἀλλ' ἀμφὶ τραύματ' ἄγρια τελαμῶνας βαλεῖν.
 Κρ. οὐκ ἔσθ' ὅπως σὺ τόνδε τιμήσεις νεκυν. 1684
 Αν. ᾧ φίλτατ', ἀλλὰ στόμα γε σὸν προσπτύζομαι.
 Κρ. οὐκ εἰς γάμους σοὺς ξυμφορὰν κτήσει γόοις.
 Αν. ἧ γὰρ γαμοῦμαι ζῶσα παιδί σῶ ποτέ ;
 Κρ. πολλή σ' ἀνάγκη ποῖ γὰρ ἐκφεύξει λέχος ;

1670. "Aldus has edited ὅδ' ἄνῃρ, and thus the greater part of the Mss. In K. and the second Leyden ἄνῃρ ὅδ'. But the former reading is to be retained, with the addition alone of the article. The first syllable of ἄνῃρ is never long, except when it makes ἀνέρος in the gen. But since the Attics never employ ἀνέρος in iambs, trochaics, or anapestics, it necessarily follows that they always make the first syllable of ἄνῃρ short." Porson.

1671. Thus in Æsch. S. c. Th. 1030. Antigone says, ἐγὼ σφε θάψω, καμὲ κινδύνῳ βαλῶ: and in Soph. Ant. 71. ἀλλ' ἴσθ' ὅποιά σοι δοκεῖ: κείνον δ' ἐγὼ θάψω: καλὸν μοι τοῦτο ποιούσῃ θανεῖν. Φίλη μετ' αὐτοῦ κείσομαι, φίλου μέτα, "Ὅσια πανουργήσας".

1672. "ἂν for ἄρ' Aldus, contrary to almost all Mss." Porson. Valck. compares Soph. Aj. 1108. Καὶ σοὶ προφωνῶ τόνδε μὴ θάπτειν, ὅπως Μη, τόνδε θάπτων, αὐτὸς εἰς ταφὰς πέσης.

1678. "σῶμ' for τῷδ' Grot. K. Leid. sec." Porson. Cf. Med. 609.

1681. σὺ δ' ἀλλὰ, at least: see Hec. 391. λουτρὰ: cf. 1339. Hec. 609.

1683. Cf. Tro. 1240. τελαμῶσιν ἔλκη τὰ μὲν ἐγὼ σ' ἰάσομαι.

1686. "If, with Brunck, you approve of οὐδ', the conjecture of Heath, place a comma after νέκυν 1684. For κτήσῃ J. gives κτήσεις, which hints at the Attic form κτήσει: γόου Ald. γόοις Grot. and Mss." Porson.

1688. "πολλή γ' many Mss. Either reading is good. [Cf. Med. 1009.]

Αν. νύξ ἄρ' ἐκείνη Δαναΐδων μ' ἔξει μίαν.

Κρ. εἶδες τὸ τόλμημ' οἷον ἐξανείδισεν; 1690

Αν. ἴστω σίδηρος, ὄρκιόν τ' ἐμοὶ ξίφος.

Κρ. τί δ' ἐκπροθυμεῖ τῶνδ' ἀπηλλάχθαι γάμων;

Αν. ξυμφεύζομαι τῷδ' ἀθλιωτάτῳ πατρί.

Κρ. γενναιότης σοι, μαρξία δ' ἔνεστί τις.

Αν. καὶ ξυνθανοῦμαι γ', ὥς μάθης περαιτέρω. 1695

Κρ. ἴθ'· οὐ φονεύσεις παῖδ' ἐμόν· λείπε χθόνα.

Οἱ. ᾧ θύγατερ, αἰνῶ μὲν σε τῆς προθυμίας.

Αν. ἀλλ' εἰ γαμοίμην, σὺ δὲ μόνος φεύγεις, πάτερ;

Οἱ. μὲν' εὐτυχοῦσα· τὰ μ' ἐγὼ στέρξω κακά.

Αν. καὶ τίς σε τυφλὸν ὄντα θεραπεύσει, πάτερ; 1700

Οἱ. πεσὼν ὅπου μοι μοῖρα, κείσομαι πέδῳ.

Αν. ὁ δ' Οἰδίπους ποῦ καὶ τὰ κλείν' αἰνίγματα;

Again Δαναΐδων many edd. which Valck. corrected." Porson. The latter would be from Δαναῖδαι, the sons of Danaus: but Δαναΐδων is from Δαναΐδες, the daughters of Danaus. Their history is alluded to by Horace Od. iii. 11.

1690. This line is addressed to the Chorus. Paraphr. εἶδες ὅταν πολυμῆραν τὴν καύχῃσιν ἐκανχήσατο; for ὕνειδος in the sense of a *boust*, see above 835.

1691. "ὄρκιον δέ μοι C. which Valck. approves. So indeed Eustathius has it, who thus cites this line with an extraordinary error, at Il. K. p. 809, 15=730, 23. ἴστω Ζεὺς, ὄρκιον δέ μοι ξίφος: [this arose from Soph. Ant. 184. ἴστω Ζεὺς ὁ πάνθ' ὀρῶν ἀεί.] But he quotes the entire verse, as it is edited, at Il. A. p. 92, 12=69, 21." Porson. Cf. Aesch. S. c. Th. 525. ὕμνῳσι δ' αἰχμὴν ἦν ἔχει.—Ἡ μὴν λαπάξειν ἄστυ Καδμείων βίᾳ Διός.

1692. "Aldus and some Mss. ἀπαλλάχθαι, the augment being omitted." Porson.

1696. "Ald. λίπε. Brunck has edited λείπε, with the sanction of Valck. on Hipp. 34." Porson. Here Creon leaves the stage.

1697. (ἐνεκα) τῆς πρ. Soph. El. 1027. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλαίας στυγῶ. Eur. Iph. A. 1381. τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας. See Matth. Gr. Gr. § 345. Αἰνῶ must be understood to convey a gentle expostulation. See Med. 69.

1699. στέρξω, I will bear contentedly: Orest. 1022. οὐ σῖγ', ἀφείσα τοὺς γυναικέους γόους, Στέρξεις τὰ κρανθέντ'; Soph. Ed. C. 7. στέργειν γὰρ αἱ πάθαι με, ὡς μακρὸς ξυνὼν Χρόνος διδάσκει.

1701. "θανὼν for πέδῳ D. Flor. Laud. membr." Porson.

1702. Cf. Herc. F. 1418. ὁ κλεινὸς Ἡρακλῆς ποῦ, κείνος ὢν; Suppl. 127. τὸ δ' Ἄργος ὑμῖν ποῦ σπίν; ἢ κόμποι μάτην; Virg. Aen. v. 391. ubi nunc nobis Deus ille, magister Nequidquam memoratus, Eryx? Cf. Hec. 620.

- Οι. ὅλῳλ'· ἐν ἡμάρ μ' ἄλβισ', ἐν δ' ἀπάλεσεν.
 Αν. οὐκουν μετασχεῖν κἀμέ δεῖ τῶν σῶν κακῶν;
 Οι. αἰσχερὰ φυγὴ θυγατρὶ σὺν τυφλῷ πατρί. 1705
 Αν. οὐ σωφρονούση γ', ἀλλὰ γενναία, πάτερ.
 Οι. προσάγαγε νῦν με, μητρὸς ὡς ψαύσω σέθεν.
 Αν. ἰδοῦ, γεραιᾶς φιλτάτῃ ψαῦσον χερί.
 Οι. ὦ μῆτερ, ὦ ξυνάορ' ἀθλιωτάτῃ.
 Αν. οἴκτρά πρόκειται, πάντ' ἔχουσ' ὁμοῦ κακά. 1710
 Οι. Ἔτεοκλέους δὲ πτῶμα, Πολυνείκους τε ποῦ;
 Αν. τῶδ' ἐκτάδην σοι κεῖσθον ἀλλήλοιν πέλας.
 Οι. πρόσθε τυφλὴν χερ' ἐπὶ πρόσωπα δυστυχῇ.
 Αν. ἰδοῦ, θανόντων σῶν τέκνων ἅπτου χερί.
 Οι. ὦ φίλα πεσήματ' ἀθλι' ἀθλίου πατρός. 1715
 Αν. ὦ φίλτατον δῆτ' ὄνομα Πολυνείκους ἐμοί.
 Οι. νῦν χρησμὸς, ὦ παῖ, Λοξίου περαίνεται—
 Αν. ὁ ποῖος; ἀλλ' ἢ πρὸς κακοῖς ἐρεῖς κακά;
 Οι. ἐν ταῖς Ἀθήναις κατθανεῖν μ' ἀλώμενον.
 Αν. ποῦ; τίς σε πύργος Ἀτθίδος προσδέξεται; 1720

1703. "Mss. omit μ', and are followed by Valck. and Brunck; but others with Aldus more properly retain it. For ἐν δ' C. ἐν θ', Schol. ἡδ', which Valck. unreasonably rejects, as not suited to a tragic writer. See Hec. 327. In Æsch. Pers. 492. Robortellus gives ἡδὲ for ἐς τε. ὤλβισεν Ald." Porson. Hec. 285. τὴν πάντα δ' ὄλβον ἡμάρ ἐν μ' ἀφέλετο. Virg. Æn. x. 508. Hæc te prima dies bello dedit, hæc eadem aufert. Ovid. Fast. ii. 235. Una dies Fabios ad bellum miserat omnes, Ad bellum missos perdidit una dies.

1704. "δὴ κἀμέ Ald. and some Mss. δεῖ κἀμέ others; others correctly κἀμέ δεῖ, as Grotius." Porson.

1705, 6. "Valck. conjectured αἰσχερὸν and γενναῖον, which Brunck has

edited; needlessly, in my opinion. In Aldus γενναία, badly." Porson.

1708. "γεραιᾶς φιλτάτης Ald. φιλτάτῃ or φιλτάτῃ the Bodleian, C. D. L. and the first Leyden; and thus I have edited. Valck. prefers γεραιᾶ φιλτάτης." Porson.

1710. πρόκειται: this verb is peculiarly applied to a corpse: Soph. Aj. 1059. θανόντες ἂν προυκείμεθ' αἰσχίστῃ μόρῃ. Eur. Alc. 1031. σὺ δ' οὐκ ἐφραζες σῆς προκείμενον νέκυν Γυναικός.

1712. ἐκτάδην κ. See Med. 585.

1717. χρησμὸς A. Cf. Soph. Œd. C. 88.

1718. "ὁ, ποῖος C. (sic)." Porson. See above, 719.

ἀλλ' ἢ, an interrogative formula, Hipp. 936. ἀλλ' ἢ τις εἰς σὸν οὖς με διαβαλὼν ἔχει;

Οι. *ἱερὸς Κολωνὸς, δῶμά θ' ἱππίου θεοῦ.*
ἀλλ' εἶα, τυφλῷ τῷδ' ὑπηρετεῖ πατρί,
ἐπεὶ προθυμῇ τῆσδε κοινουῖσθαι φυγῆς.

Αν. *ἴθ' εἰς φυγὰν τάλαιναν*
ὄρεγε χεῖρα φίλαν,
πάτερ γεραῖε, πομπίμαν
ἔχων ἔμ', ὥστε ναυσίπομπον αὔραν.

1725

Οι. *ἰδοῦ, πορεύομαι, τέκνον*
σύ μοι ποδᾶγὸς ἀθλία γενοῦ.

Αν. *γενόμεθα, γενόμεθ' ἄθλιοι*
δῆτα Θηβαιᾶν μάλιστα παρθένων.

1730

Οι. *πόθι γεραῖον ἵχνος τίθῃμι;*
βάκτρα πρόσφερ', ᾧ τέκνον.

1721. "δῶμαθ' ἱππίου Ald. Valckenaer has divided it more correctly. In many Mss. *ἱππίου*: which is better on this account alone, that it gives an iambus for a spondee." Porson. See Blomf. *Æsch. S. c. Th. 116.* Elmsl. *Eur. Heracl. 846.* Soph. *Æd. C. 712.* Virg. *Geo. i. 12.*

1722. "The very reading *τυφλῷ ποδί*, which I was on the point of instancing as a plausible but inadmissible conjecture, is noticed by Scaliger, from a Ms. as it seems. Were indeed one or two others to favor it, it might be worth adopting; for Euripides is extravagantly fond of this expression. In *Hec. 1041.* he uses *τυφλῷ ποδί*, and above 848. *τυφλοῦ ποδὸς 1556. 1632. τυφλὴν χεῖρα 1713.* and with still greater boldness *πόδα τυφλόπου 1565.*" Porson. See *Hec. 1033.*

1723. *Alc. 438. πένθους γυναικὸς τῆσδε κοινουῖσθαι.*

1724. "See above, 389. where I forgot to notice that *τλήμονος φυγᾶς ἑμᾶς* is in the Ms. D. *Electr. 508.* ἢ τὰς Ὀρέστου τλήμονας φυγὰς στέ-

νεις; Again 1726. γηραιὲ Ald. Grot. but γεραῖε in a sufficient number of Mss.; some γεραῖαν." Porson.

1728. "*πορεύομαι* Laud. In many copies *μου* for *μοι*: in not a few *ἀθλίω* for *ἀθλία*: *ἀθλίω* Scal.: for I consider that Burton is in error, who refers it to *σύ μου*. For *ποδᾶγὸς* some Mss. have *παιδαγωγὸς* and *ποδαγωγός.*" Porson.

1730. "*γενόμεθα* Ald. *γενόμεσθα* King from Mss. I have also edited *ἄθλιοι* for *ἄθλῃαι*, because *Antigone* speaks of herself alone, and I have erased *γε* from the Ms. K. Nor is *ἄθλιοι παρθένων* more objectionable than *ἄνθρωπος πάντων θηρίων θεαιδέστατος* from *Antiphon* in *Suidas* under *θεαιδέστατος*, or *νόσων χαλεπώτατος φθόνος* from *Menander*, which Bentley needlessly endeavors to correct. *Dulcissime rerum* and similar phrases are very frequent in Latin writers." Porson. "*Catullus iv. init. Phaselus ille, quem videtis, hospites, Ait fuisse navium celerrimus. Florus iii. 10, 2. Restabant autem immanissimi gentium Galli atque Germani.*" Schaefer.

- Αν. τᾷδε, τᾷδε βαῖθί μοι,
τᾷδε, τᾷδε πόδα τίθει,
ὥστ' ὄνειρον ἰσχὺν ἔχων. 1735
- Οι. ἰὼ ἰὼ δυστυχεστάτας
φυγᾶς· ἐλαύνειν τὸν γέροντά μ' ἐκ πάτρας·
ἰὼ ἰὼ δεινὰ δειν' ἐγὼ τλᾶς.
- Αν. τί τλᾶς, τί τλᾶς; οὐχ ὄρᾳ δίκᾳ κακοῦς, 1740
οὐδ' ἀμείβεται βροτῶν ἀσυνεσίας.
- Οι. ὃδ' εἰμὶ, μοῦσαν ὅς ἐπὶ καλ-
λίνικον οὐράνιον ἔβαν,
παρθένου κόρας
αἴνιγμ' ἀσύνητον εὐρῶν. 1745
- Αν. Σφιγγὸς ἀναφέρεις ὄνειδος;
ἄπαγε τὰ πάρος εὐτυχήματ' αὐδῶν.
τάδε σ' ἐπέμενε μέλεα πάθεα,
φυγάδα πατρίδος ἀπο γενόμενον,
ὦ πάτερ, θανεῖν που. 1750
- ποθεινὰ δάκρυα παρὰ φίλαισι παρθένοις
λιποῦσ', ἄπειμι πατρίδος ἀπόπρο γαίης,
ἀπαρθένευτ' ἀλωμένα.
- Οι. Φεῦ τὸ χρήσιμον φρενῶν.

1736. See above, 1561. Æsch. Prom. 564. οὐδ' ἐδέρχθης Ὀλιγοδρανίαν Ἄκιυν, ἰσόνειρον. Aristoph. Av. 685. ἀνέρες εἰκελόνηροι.

1738. "ἐλαύνει Grot. and some edd. Aldus and almost all Mss. ἐλαύνων, whence Valck. well conjectures ἐλαύνειν." Porson. Cf. 530. The infin. is used in the same way by Virgil Æn. i. 37. 'mene incepto desistere victam, Nec posse Italia Teuctorum avertere regem?' 97. 'mene Iliacis occumbere campis Non potuisse, tuoque animam hanc effundere dextra!'

1740. "τλᾶς, which occurs twice in extant edd., is a barbarism. Neither τλήμι nor τλάω are extant. Bruck

has edited τλᾶς from the *membrana*, with which others agree. Antigone repeats the word after Œdipus." Porson.

1742. μοῦσαν Schol. τὴν μεγάλην καὶ περίβλεπτον σοφίαν. See Eur. Alc. 983.

1746. Paraphr. τῆς Σφ. ἀναμνήσκεις τὸ κλέος; Cf. 835.

1747. ἄπαγε Hesychius παῦσαι, whence the Latin *apage*: on the participle after verbs signifying *to cease*, see Med. 715. Schol. ἀποχώρει, πέπαυσο, καὶ παράλιπε λέγων τὰ ἔμπροσθεν εὐτυχήματα, δυστυχημάτων παρόντων.

1753. ἀπαρθένευτα for the adverb —ως: not as becomes a virgin: see above, 91.

- Αν. εἰς πατρός γε συμφροσὰς 1755
 εὐκλεᾶ με θήσει.
 τάλαιν' ἐγὼ σου ξυγγόνου θ' ὕβρισμάτων,
 ὃς ἐκ δόμων ἄθραπτος οἴχεται νέκυς,
 μέλεος· ὃν, εἴ με καὶ θανεῖν, πάτερ, χρεῶν,
 σκοτία γὰ καλύψω. 1760
- Οι. πρὸς ἡλικας φάνηθι σάς.
 Αν. ἄλις ὀδυρμάτων ἐμῶν.
 Οι. σὺ δ' ἀμφὶ βαμίους λιτάς—
 Αν. κόρον ἔχουσ' ἐμῶν κακῶν.
 Οι. ἴθ' ἀλλὰ Βρόμιος ἵνα γε σηκὸς 1765
 ἄβατος ὄρεσι Μαινάδων.
 Αν. Καδμείαν ᾧ
 νεβρίδα στολιδωσαμένα ποτ' ἐγὰ
 θίασον Σεμέλας
 ἱερὸν ὄρεσιν ἀνεχόρευσα, 1770

1757. "ἐγὼ without σου Ald. ἐγὼ γε Grot. ἐγὼ δὲ Barnes and King, from what source I know not; for K. has ἔγωγε. I have followed Musgrave. Brunck has edited ἐμῶν τε." Porson. ξυγγόνου ὕβρισμάτων, insult offered to my brother, as Soph. Œd. C. 631. τίς δ' ἦτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλῃ; τοιοῦδε, good-will towards such a man. See Matth. Gr. Gr. § 313.

1758. "νέκυς ἄθραπτος οἴχεται Ald. and the greater part of the Mss. But the other arrangement is in Grotius, K. L." Porson. Παραφρ. ἐξεβρίφη ἄθραπτος: the figure Litotes: see Med. 136.

1759. "καθανεῖν many Mss. But καὶ θανεῖν, Ald. C. J. and others, as Grotius has given it." Porson. Cf. Œrest. 301.

1762. "ἄλις ἔχουσα Ald. erroneously for ἔχουσι, and that from a gloss which all Mss. reject: ἐμῶν Ald. and by far the greater number of copies; ἐμοί some and C. as a various reading; ὀδυρμῶν ἐμῶν Eust. ll. E. p. 554, 33

=121, 4." Porson.

1763. σὺ δ' ἀμφὶ β. λ., ἔχε appears to be the ellipsis, have recourse to supplications at the altars: it is supplied in Æsch. S. c. Th. 99. πότ', εἰ μὴ νῦν, ἀμφὶ λιτὰν ἔχομεν; Xen. Cyrop. v. 5, 44. ὁ μὲν Κυζάρης ἀμφὶ δεῖπνον εἶχε.

1764. "κόρους and again Μαινάδος Ald. Grot. contrary to most Mss." Porson. The nomin. to ἔχουσιν is οἱ βαμοί to be supplied from βαμίους: see Hec. 22.

1765. "Semeles in monte Cithærone delubrum appellatur σηκὸς ἄβατος, ad quod nemini nisi qui Bacchi mysteriis initiatus erat, aditus patebat: cf. Bacch. 10. Ceterum Pausaniæ ætate ruinas etiam ostendebant thalami Semeles: τοῦτον δὲ, inquit, καὶ ἐς ἡμᾶς ἐτι ἄβατον φυλάσσουσιν ἀνθρώποις: ix. 12. p. 734. Kuhn." Schutz.

1767. §, in honor of whom, i. e. Bacchus, to be supplied from Βρόμιος: thus Virg. Geo. i. 344. Cui (sc. Cæleri) tu lacte favos et miti diluo Baccho.

χάριν ἀχάριστον εἰς θεοὺς διδοῦσα ;

Οι. ὦ πάτρας κλεινῆς πολῖται, λεύσσειτ', Οἰδίπους ὅδε,
Σφιγγὸς ὅς μόνος κατέσχον τῆς μαιφόνου κρήτη,
νῦν ἄτιμος, αὐτὸς, οἰκτρὸς, ἐξελαύνομαι χθονός.
ἀλλὰ τίς τί ταῦτα θηνῶ, καὶ μάτην ὀδύρομαι ;
τὰς γὰρ ἐκ θεῶν ἀνάγκας θνητὸν ὄντα δεῖ φέρειν.

Χο. ὦ μέγα σεμνὰ Νίκα, τὸν ἔμδον 1777
βίοτον κατέχοις,
καὶ μὴ λήγοις στεφανοῦσα.

1771. "ἀχάριστον Aldus and certainly most of the Mss. Grotius has given ἄχαριν, which K. and the second Leyden exhibit; δοῦσα K." Porson. "Neutra lectio recte se habet. Postulat enim metrum ἀχάριτον. Verba χάριν ἀχάριτον dipodiam conficiunt trochaicam. Diversæ sunt ejusdem adjectivi formæ ἀχάριτος et ἀχάριστος, ut ἄγνωτος et ἄγνωστος, ἀδάματος et ἀδάματος, ἀθέμιτος et ἀθέμιστος, ἀκόρετος et ἀκόρεστος." Elmsl. Iph. T. 566. Æsch. Cho. 36.

1772. "This line and the following Brunck, in compliance with the judgment of Valck., has discarded as an interpolation from Soph. Œd. T. 1524, 5. But, I confess, the sentence appears to me too abrupt, if both are taken away, and you begin with Σφιγγὸς ὅς μόνος κ.: (thus Barnes for "Ὅς μόνος Σφιγγὸς κ.) I should prefer therefore to retain one, considering that the other, having been first written in the margin from the parallel passage in Sophocles, afterwards crept into the text: ὅς τὰ κλεινὴν αἰνίγματ' ἔγνω (I. ἔγνω) καὶ μέγιστος ἦν ἀνὴρ. In the former verse I have given κλεινῆς for κλεινοί from the Paraphr. D. and the second Leyden. λεύσειτ' Ald. λεύσατ' some copies." Porson.

1774. "ναῦ δ' (sic) Ald. The greater part of the Mss. omit δ': οἰκτρὸς twice Aldus, with the omission

of αὐτὸς, contrary to Mss., some of which have οἰκτρῶς. In the ed. of Grotius οἰκτρὸς, αὐτῆς. Scaliger noted οἰκτρὸς, αὐτός." Porson. Scholefield proposes to remove the comma after ἄτιμος: which agrees with the exposition of the Paraphr. νῦν αὐτὸς ἄτιμος οἰκτρὸς ἐξελαύνομαι: αὐτὸς for δ αὐτὸς would be more emphatic; Musgrave's translation has *idem*. According to the received punctuation, αὐτὸς appears to mean *alone, solitary, deserted*; it stands for μόνος above 493. 1245. but in a different acceptation, as we should say, *to keep a thing to himself, to do a thing by himself*, instances which do not bear out the sense in which it is here taken.

1775. "ἀτὰρ without ἀλλὰ Ald. and some Mss.; but Grotius and other Mss. ἀλλὰ γὰρ, and thus J. omitting τί. Barnes rightly compares v. 393. above." Porson.

1777. "The prize of Tragedy was originally a goat. In later times the successful poet was simply rewarded with a wreath of ivy. To this practice Euripides adverts in the invocation with which he closes his Orestes, Phænissæ, and Iphigenia in Tauris. The garland was naturally made of ivy, the favorite shrub of the dramatic deity." Theatre of the Greeks, p. 204.

ADDENDA.

216. περιβρύτων Σικελίας. Hor. Epod. xvi. 41. Nos manet Oceanus *circum-vagus* arva beata.

277. Jeremy Taylor v. p. 108. "Every one hath cause to fear, even the most confident and holy, because his way is dangerous and narrow, troublesome and uneven, full of ambushes and pitfalls; and I remember what Polynices said in the tragedy, when he was unjustly thrown from his father's kingdom, and refused to treat of peace but with a sword in his hand, Ἀπαντα γὰρ τολμῶσι δεινὰ φαίνεται, Ὅταν δὲ ἐχθρᾶς ποῦς ἀμείβηται χθονὸς, 'Every step is a danger for a valiant man, when he walks in his enemy's country;' and so it is with us;—every man hath need to fear, because every man hath weakness, and enemies, and temptations, and dangers, and causes, of his own."

315. The distinction between μαζὸς and μαστὸς is not observed: thus in Il. E. 393. the former is applied to a goddess: τλῇ δ' Ἥρῃ, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος, Δεξιτερὸν κατὰ μαζὸν, οὔσῳ τριγλώχινι Βεβλήκει.

404. Jeremy Taylor XIII. p. 470. On Supreme Civil Power: "It were easy to add here the sentences of the wise heathen to this very purpose; for though religion speaks loudest in this article, yet nature herself is vocal enough: but I have remarked some already occasionally, to the same sense with that of Tacitus, (Hist. iv. 8.) 'Imperatores bonos voto expetendos, qualescunque tolerandos:' so the wisest Romans at least had learnt their duty. The same also was the sentence of the Greeks: τὰς τῶν κρατούντων ἀμαθίας φέρειν χρᾶν, 'we must patiently suffer the follies of our rulers.' So did the Persians: 'quamvis crudelibus, æque Paretur dominis,' (Claudian Eutrop. ii. 480.) 'though the lords be cruel, yet you must obey them as well as the gentle.' I conclude. Many supreme princes have laid aside their kingdoms, and have exchanged them for honor and religion; and many subjects have laid aside their supreme princes or magistrates, and have exchanged them for liberty and justice. But the one got, and the other lost: they had real advantages; and these had words in present, and repentance in reversion."

414. Cf. Hor. Carm. i. xxxv. At volgus infidum et meretrix retro Perjura cedit: diffugiant cædis Cum sæce siccatis amici, Ferre jugum pariter dolosi.

534. Cf. Cic. Off. i. 8. Declaravit id modo temeritas C. Cæsaris, qui omnia jura divina atque humana pervertit, propter eum, quem sibi ipse opinionis errore finxerat, principatum.

553. Æsch. S. c. Th. 386. πρέσβιστον ἄστρον, νυκτὸς ὀφθαλμός. Thus in Soph. Antig. 104. the Sun is termed χρυσέας ἀμέρας βλέφαρον.

649. πέσημα: King would read τὸ σῶμα: as in Eur. Bacch. 600. δίκτε πεδόσε τρομερὰ σώματα. Cf. Ovid. Met. iii. 11. Bos tibi, Phæbus ait, solis occurret in arvis, Nullum passa jugum, curvique immunis aratri.

796. πολέμοχος, causing many troubles: in Soph. Œd. C. 162. πολέμοχ' ἄλλατα, it has a passive sense, suffering many troubles.

835. "There was a branch of his (Dr. Parr's) learning, of which he threw out a great deal in conversation, I mean that respecting the structure and philosophy of the Greek language.—As an instance, I would mention the manner in which he used to trace the comparative and superlative in many words, as in κάλλος, καλλ-ίων, *going to a greater degree of beauty*, κάλλ-ιστος, *coming to the stand-still of beauty*. Again, καλὸς, καλο-ετερος, *another and greater degree of beauty*, and then καλό-τατος, again a form of ἴστημι." Parriana, by E. H. Barker, Esq. Vol. I. p. 508.

930. "Præteritum πέφυκα apud Tragicos adhibetur de iis etiam, *quæ a natura ita comparata sunt, ut ea fieri oporteat*. Proxime quidem huic sensui respondere videtur Latinum *oportet*, et in nostro idiomate, *I ought, it ought, they ought*. Exemplis adductis, hæc admodum rara significatio intellectu fit facilior. Soph. Antig. 688. Β. σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν, κ. λ. Scholiastes hic variam lectionem commemorat, (e vera forsitan male intellecta) σὺ δ' οὖν πέφυκας, sed optime Brunckius vulgatam vertit, *mei officii esse existimo*. Eur. Phœn. 930. Π. ἄπερ πέφυκε, ταῦτα κἀνάγκη σε δρᾶν. Valckenærius, hac lectione parum contentus, malit εἴπερ πέφυκε, aut etiam, ἄπερ πέπηγε. Sed, opinor, stabit vulgata, et hunc sensum præ se feret, *quæ officii tui ratio postulat*, aut, *quæ fieri oportet*. Vide alios VV. DD. in loc. qui sensum τοῦ, πέφυκε, mihi videntur minus percepisse. Ion. ult. εἰς τέλος γὰρ οἱ μὲν ἑσθλοὶ τυγχάνουσιν ἀξίων, Οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὐπορ' εἶδ' πράξειαν ἔν. Barnes vertit ὥσπερ π., *ut digni sunt*: mihi potior videtur, *sicuti oportet*. Hanc locutionem tractat etiam Vigerus [Seager's Viger Abridged, c. v. §. 14. r. 4.] sed aliquantum diverso more." Maltby, v. Φύω.

1231. See Kidd on Horace Serm. ii. 7, 115.

QUESTIONS.

Distinguish between ἀστήρ and ἄστρον.

What peculiarity has been noticed in the opening of the plays of Euripides?

Exemplify the pleonasm in this line :

ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος.

Explain and illustrate the word ἵπποβουκόλοι.

To what people does Eustathius attribute the verb ἐπι-ζαρέω?

Illustrate the periphrasis κλεινὴν Πολυρείκου βίαν.

What is observed on the forms κλειθρον and κληθρον &c.?

State Dawes' canon respecting the government of the particles ἵνα, ὅρα, μὴ, ὅπως, ὥς, with Tate's comment.

What difference is remarked between Euripides and Sophocles with respect to the character of Polynices?

In what sense is πολλὴν ἀσπίδα used in v. 76? Give similar instances.

What is remarkable in the addresses to the Deity in Euripides?

What tenses of ἵστημι have an active, and what a neuter signification?

Give instances of the imperf. used for the present in Greek and Latin.

Define σάκος and ἀσπίς.

With what limitations do the tragic writers prefix the article to proper names?

What number of children are attributed to Niobe by Homer, Hesiod, Euripides and Ovid?

Give instances of χρῆμα forming a periphrasis.

Distinguish between ἀλλήλαις λέγουσι and ἀλλήλας λέγουσι.

State the force of ἵνα with the indicative.

What sea does Eurip. intimate by Ἰόνιον κατὰ πόντον v. 215?

Explain the peculiarity in the construction of this passage :
 περιβρύτων ὑπὲρ ἀκαρπίστων πεδίων Σικελίας.

Trace the descent of Eteocles and Polynices from Io.

To what verb is εἶσομαι referred in Attic writers?

Give instances of the *nominativus pendens*, and the use of the *abstract* for the *concrete*.

On what principle does Porson adopt the reading in v. 300.
 γονυπετεῖς ἔδρας προπιτνῶ σ'?

By what actions was grief usually indicated on the death of friends? Give illustrations from this and other plays.

Cite analogous constructions to ἀπεπλος φαρῶν λευκῶν in v. 334.

Of what metre is this line :

πρὸς ἐμέ γάρ κακῶν ἔμολε τῶνδ' ἄχη.

What is the sense of ἀπήνας ὁμοπτερόν in v. 338?

Explain the expression λόγοισι χαίρει v. 371.

What observation does Porson make on the reading in v. 372. οὕτω δὲ τάρβους εἰς φόβον τ' ἀφικόμην?

Illustrate the expression σκότον δεδορκῶς.

Supply the ellipse in δούλου τόδ' εἶπας, μὴ λέγειν ἃ τις φρονεῖ.

In τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεῶν, what various reading is noticed, and how accounted for by Valck.? Quote Cicero's reference to this line.

On what grounds is the compound ξυνασφεῖν objectionable?

State the force of ἄν in v. 412. ποτέ μὲν ἐπ' ἡμῶν εἶχον, εἴτ' οὐκ εἶχον ἄν.

Give Valck.'s and Porson's interpretation of v. 414. εὖ πρᾶσσε τὰ φίλων δ' οὐδὲν, ἣν τις δυστυχῇ.

What does the formula ἦν ταῦτα imply?

Point out the interrogative force of δηῖτα.

Relate the adventure by which Polynices became allied to Adrastus.

Notice the peculiarity in the expression διαλλάξασαν ὁμογενεῖς φίλους.

Explain the construction τάσσω ἐπέσχον πόλιν.

Illustrate the government in τόνδ' εἰσεδέξω τειχέων.

To what rule is μνεία an exception with regard to quantity?

State the principle on which the construction of the nominative or accusative preceding the infinitive depends.

Give instances of the opposition between ὄρομα and ἔργον.

What is the government of verbs signifying *to love*, *to desire*, &c.?

What objection does Elmsley urge to the metre of this line, ξυνδεῖ τὸ γὰρ ἶσον νόμιμον ἀνθρώποις ἔφν?

Specify the force of *εἴτα* in the commencement of a sentence.

What force does the particle *ποῦ* sometimes convey?

Distinguish between *ιστάναι* and *ἵστασθαι τρόπαιον*.

State the initiatory ceremonies usually observed in sacrifices.

What is remarkable in the quantity of *ἀπότροποι* in v. 595.
ὦ θεοὶ, γένεσθε τῶνδ' ἀπότροποι κακῶν?

State Elmsley's objections to the orthography of *ἀνάλωται*.

Give the correct translation of the expression *τὸν ἐμὸν οἰκήσω δόμον*.

What case is *πατρίδ'* in v. 614. *τίς δ' ἂν κλύοι σου πατρίδ' ἐπεστρατευμένον*;

What deities were designated as *θεοὶ λευκόπωλοι*?

Adduce examples of the play on the v. *χαίρω*.

Translate and illustrate the formula *αὐτὸ σημαίνει*.

To what deity, and in what part of the Grecian stage, was an altar erected?

Mention instances of the play on proper names, Polynices &c. in the tragedians and other writers.

Illustrate by examples the enallage in *δεργμάτων κόραισι*.

What is the ellipsis in v. 714. *ὥς εἰς λόγους ξυνῆψα Πολυνέκει μολῶν*?

State Valckenaer's observation on the construction of v. 717.
ἀλλ' εἰς θεοὺς χρὴ ταῦτ' ἀναρτήσαντ' ἔχειν.

What peculiar usage has the article in interrogations?

What is the government of verbals in *—τέον*?

Supply the ellipsis in the line *ὥς οὐ καθέξω τείχεων ἔσω στρατόν*.

What similar ellipsis is usual after *βούλομαι* and *volo*?

Give parallel instances of the idiom *προκρίνας οὔπερ ἄλκιμώτατοι*.

What case is usual after *σφάλλεσθαι*?

To what figure is *οὐκ ἄγαν σφ' ἐπήνεσα* v. 776. referred?

What is objectionable in the reading of this line, *ἐν δ' ἡμῖν ἄργόν ἐστιν, εἴ τι θέσφατον*? How is it corrected?

In v. 782. *ἄξοντα πέμψω δεῦρο Τειρεσίαν*, Valck. and Porson have preferred *λαβόντα*. State the objections to this emendation.

Illustrate the force of *παρὰ* in composition.

In what meaning do *στέφανος* and *corona* coincide?

Explain the metaphorical use of *ὄμμα* in *Ἀρτέμιδος χιονότροφον ὄμμα Κιθαιρών*.

What sense does *ὄνειδος* sometimes bear?

Exemplify the usage of the prep. ὑπὸ in λύρας ὑπο πύργος ἀνέστα.

Specify the various conjectures that have been proposed in v. 861. ὡς πᾶς' ἀπήνη, ποῦς τε πρεσβύτου φιλεῖ κ. τ. λ.

Show by dates that Euripides appears to be guilty of anachronism in his reference to the war between Erechtheus and Eumolpus.

What is the difference in the quantity of γέρα in Attic writers and Homer?

State the uses and consequent variation in the quantity of ἀρά.

Do the tragic writers admit the hiatus after τι?

Why is Κάδμω to be preferred to Κάδμου in v. 948. Κάδμω παλαιῶν Ἄρεος ἐκ μηνιμάτων?

What peculiar meaning does πῶλος bear in tragic writers?

What is frequently the force of the participle present?

Why does Porson prefer ἀπαλλαχθεῖς to ἀπαλλαγεῖς?

Distinguish between οὔκουν and οὔκουν, πολυφθόρος and πολύφθορος.

What is the quantity of ἔρυμα?

In what sense is συγγνώμην ἔχειν used in the Phœnissæ, and what is its usual meaning?

Explain the use of the particle μά.

Point out and illustrate the peculiarity of construction in φοιτάσι πεποῖς.

To what dialect is πεδαίρουσα to be referred? Instance similar forms.

Illustrate from both Greek and Latin writers the construction ἀσμένουσιν ἦλθες ἡμῖν. In what writer is it supposed to be of most frequent occurrence?

By what peculiarity in their armour are the Argive army distinguished in the tragedians?

Specify the devices on the shields of the seven chiefs. Notice the discrepancies relative to them in Æschylus.

How does Porson punctuate this passage? δεξιᾷ δὲ λαμπάδα Τιτάν Προμηθεὺς ἔφερεν ὡς πρήσων πόλιν. What objections have been urged against his opinion?

State the difficulties with respect to the seven gates of Thebes in the accounts of the principal authors.

Give instances of the peculiar application of the term κυβιστήρ in Homer.

What is the use of the pronoun τιν in the tragedians?

How would you translate ξέστ' ἐν ηλάτων βάρβα? Give the derivation of ἐν ηλάτα.

Exemplify and explain the usage of the verb ἀπολαῦσαι.

How are verbs of the same form as δρασεῖω deduced? To what class of Latin verbs do they correspond? Are they numerous in Greek?

Supply the ellipsis in v. 1232. :

τί μ' οὐκ εἶσας ἐξ εὐαγγέλου
Φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;

and give parallel instances.

Give the derivation of ἐπιρρόθew.

State the observations usually made on the flame of the sacrifices.

On what grounds does Porson restore κῆπαθλα for καὶ τᾶθλα in v. 1277?

Illustrate the construction διδυμα τέκεα, πότερος.

Explain the scansion of v. 1327. φόνος ἔρεκεν Ἐρινύων.

How do ἰέναι and ἰέναι differ in sense and quantity?

State the quantity of ἀνία and its derivatives.

Which of the two forms εἰδοίης and εἰδείης is correct, and why?

Distinguish accurately between πῶς καὶ and καὶ πῶς.

Is there any evidence that trumpets were in use in the heroic ages? Who where the πυρφόροι?

Give the meanings of ψάω, ψάύω, ψαίρω.

Under what limitation is ὥς used for εἰς and πρὸς? Give the oldest instance.

On what principle is κεῖ πῶς faulty? Is κᾶεἰ correct?

What character is attributed to the Thessalians?

Produce examples of participles passive with an accus.

What canon is violated by the line, καὶ γῆς φίλης ὕχθοισι κρυφθῶ καὶ τάφῳ?

State the distinction between the gen. and accus. absolute.

Explain the idiom ἀβρὰ παρηίδος.

What colored robes were usually worn by females? Instance some allusions.

Cite instances from Latin writers of the usage of nouns similar to ἡγεμόνευμα for ἡγεμών, δούλευμα for δούλος.

Explain the idiom in μορομάτορος ὀδυρμοῖς ἐμοῖς. Give analogous examples from Latin writers.

What is the termination of nouns compounded of μήτηρ and πατήρ?

How are the compounds of ποῦς declined?

How is εἶεν deduced?

State Porson's canon respecting the usage of the particle γε

with ἀλλὰ μὲν &c., and explain the principle on which it is founded.

Give Porson's reasons for preferring τὴν ἰοῦσαν ἡμέραν to ἐπιοῦσαν.

What is the quantity of ἀνὴρ in Attic writers?

Distinguish between the genitives Δαναΐδων and —ῶν.

In what sense is στέργω used in tragic writers?

Vindicate the idiom ἄθλιοι παρθένων.

Why is τλᾶς and not τλᾶς read by Porson?

Explain the invocation with which the Phœnissæ terminates.

In what other plays does it occur?

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